

WORTHY
Communicant:

OR,
A TREATISE,
Shewing the Due Order of
Receiving the Sacrament of the
LORDS SUPPER.

By JER.^{em an} DYKE, Minister of *Epping*,
in ESSEX.

LEVIT. 10.3.

I will be sanctified in them that come nigh me.

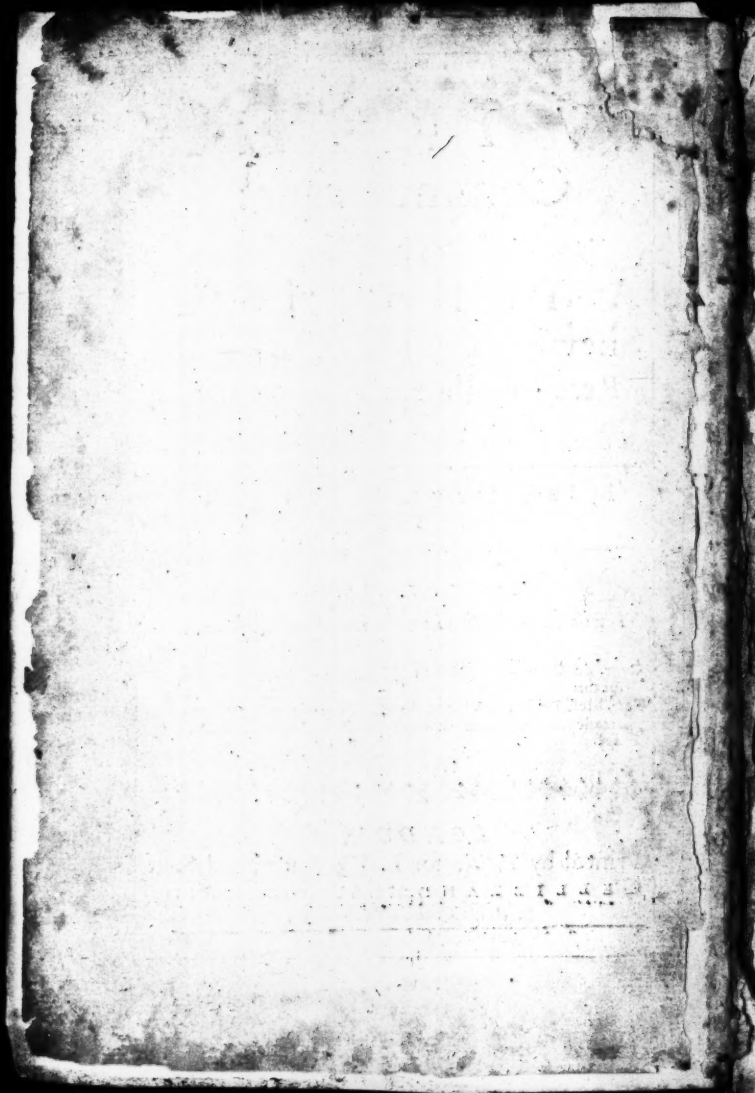
Cypr. de Can. Dom. Nec se judicant, nec Sacramenta dijudicant.

Petr. Bles. Epist. 40. Vide ne Dominus dicat. de te, Ecce manus tradentis me tecum in mensa, & Dederunt in escam meam fel.



LONDON,

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To
The Right Honourable LORD
THOMAS
Earle of *Winchilsea*:

And
To the Right Honourable the LADY
CECILL.

Countesse of *Winchilsea*, his most
Pious CONSORT.

Right Honourable,

I*T was a fit and a smart
speech which once Melan-
chon spake unto an Italian;
You Italians will have
God to be in the bread, in
the Sacrament, whom yee beleeve not
to be in Heaven. It were to be wished that
many amongst our selves were not under*

*Vos Itali
vultis Deū
habere in
pane, quem
non credi-
tis esse in
cœlis.
Melch.
Adam. in
vit Me-
lanch.*

The Epistle

Morn.
myst. Iniq.
prog. 56.

the guilt of somewhat the like incongru-
tie. It is an high opinion that men general-
ly have of the Sacrament, and reason good,
it should bee had in pretious esteeme; but
that which is sad to consider, they partake
of that Ordinance with such irreverence,
carelesnesse, and prophanenesse of spirit, as
if they beleaved not there were a G O D, or
as if in that Ordinance, they had not to doe
with the God of Heaven. That which was
once enjoined the Dominican Priests, in
memory and hatred of that heinous act of
one of their fraternity, in poisoning the
Emperour, Henry the seventh, in the
Host, That they should communicate,
only with the left hand, may be feared
to bee the case of too many through their
owne negligence, that they are no better
than left-handed Communicants. It mat-
ters not before G O D with what hand the
Sacrament bee received, the right-hand
or the left, so the heart bee right, and the
worke done in a right order. But yet in
a spirituall sense to bee left-handed reci-
vers is a matter, not onely of disgrace,
but of danger. It is all one in Scripture
phrase, to be left, and to be lame-handed.

And

Dedicatory.

And to be sure, to be left-handed in this worke, is to be lame-handed. The lame, and the blinde, who knowes not in what ill esteeme they were with GOD? The lame and the blinde had no acceptance with God. And wherein concernes it men to bee more solicitous for acceptance, than in the solemne service of receiving the Sacrament? No acceptance is to be had, but when it is well done. If thou doe well shalt thou not be accepted, sayes the Lord to Cain? It was good which Cain did in offering Sacrifice, but if thou doe well, shalt thou not be accepted? It must bee a good thing, and a good thing well done, which shall finde acceptance. That speech of Aarons in his case, would bee a very seasonable thought for men before the Sacrament, Behold this day such things have befallen mee, and if I had eaten the sinne-offering to day, should it have beene accepted in the sight of the Lord? Happy were it, that before the Sacrament men would thus say with themselves; Behold this day, weeke, this moneth, &c. Such things have befallen mee, and I have fallen into such sinnes as

Lev. ix. 19.

The Epistle

Deut. 26. 14

have made my person guilty, mine heart
hard and dead; and if I should in such a
case, before I have prepared my selfe by
faith and Repensance, eate the Supper of
the LORD, should I bee accepted in the
sight of the LORD? They were crosses
and afflictions which (by Gods providence)
befell Aaron in the death of his Sonnes,
and the sorrow and mourning that follow-
ed thereupon, that indisposed and unfitted
him for eating the flesh of the sinne-offe-
ring. Sanctified things were not to be
eaten in a mans mourning. They be sins
that men through their owne corruption fall
into, that they live, and lie in, and the
want of sorrow, and mourning for them,
that unfits men for eating the Sacrament.
With Spirituall sorrow and mourning for
sinne, should these sanctified things bee ea-
ten. And for want of this and other due
dispositions, it is, that this holy Ordinance
that men seeme to think so highly and re-
verently of, is so much abused and prophane-
d.

Conceiuing it therefore a worke of cha-
rity to direct people to a preparation, and
a performance futable to the holinesse
and

Dedicatory.

and excellency of the Ordinance, I have published this small Treatise. And such as it is, I present it to your Honours, as a publicke testimony of that thankfulnesse, service, and due regard I owe unto you, and your Noble Family: the which deserves so much the more honour from men, by how much the more it is honoured by God. a They were ill times that Salvian lived in, and complained of, when religion and godlinesse were thought staines and blemishes of Honour, as if Religion made Noble Persons vile, and ignobled greatnesse. But that which GOD calls Glory and Honour, let no man account shame and basenesse. It is most true which S. Bernard writes to Sophia a religious, b Noble Woman, Thou art the more illustrious, that thou art made one of few, (alluding to that of S. Paul, Not many Noble) than that thou art borne of Great Ones. That by Gods gift is thine owne, this, namely her Birth and Noble Parentage, thou art beholding to thy Parents for. That which is thine owne, is so much the more deere, by how much the more

*Si quis ex nobilibus ad Deum converti cæperit statim honorem nobilitatis amittit—Religio igitur nobilem facit—Si honoratio quispiam religioni se applicuerit illico honoratus esse desistit.

Salu. de provid. lib. 4

b Insignior plane, atque illustrior, quod de paucis facta es, quam quod orta de magnis. Illud namque Dei munere tuum est.

Hoc tuorum. Porro quod tuum est, tanto carius est, &c.

Ber. ep. 113.

The Epistle

rare. Who shall finde a vertuous woman, much more a vertuous and Noble one? God indeed is no acceptor of persons, yet I know not how it comes to passe, yet to passe it comes, that vertue in a Noble person is more pleasing, peradventure, because it is more shining. *As light is more glorious in the Starres of greater, than of lesser magnitude.* It is a most sure thing, what ever the world may judge, that nothing so ennobles, as Christ, grace, and being in the Covenant. I have blessed Ishmael, sayes the Lord, twelve Princes shall he beget, But my Covenant will I establish with Isaac. *Account it your greater Honour, to bee in the Covenant, than to have Seed Royall issue out of your loynes, or to have Bloud Royall runne in your veynes.* Then are persons truly Honourable indeed, when precious in Gods sight, Since thou wast precious in my sight, thou hast bin honourable. So may you, and yours, be ever more and more Honourable; and long may your House flourish, in such and all other Honour Experience lets us see, that not onely Nobles, but Nobility it selfe is mortall

Gen:17.
20, 21.

Dedicatory.

mortall; and that not onely great Men,
but Great Houses die. Yet there is a way
to make Honours and Houses longer lived
than many times they be. Davids prayer
was this, Let the House of thy Servant
be established before thee; let it please
thee to bleſſe the House of thy Servant,
that it may bee before thee for ever,
for thou bleſſeſt, O Lord, and it ſhall
be bleſſed for ever. But that is not all
that David did; as hee prayed G O D to
bleſſe his House, ſo he himſelfe alſo bleſſed
his House, And David returned to bleſſe
his House. Needs muſt his houſe be eſtab-
liſhed, when he not onely deſires G O D to
bleſſe it, but withall he bleſſes it himſelfe,
by doing what ever it might bee that might
bring a bleſſing upon his House. Then doe
Great Ones bleſſe their Houses, when
among other things they bee like the No-
bles of Iſrael. Thoſe Nobles had their
ſtaves, which haply they bare in their
hands as Enſignes of their Nobility. Now
they made thoſe ſtaves which were the En-
ſignes of their Honour, the instruments
alſo of common good: The Princes dig-
ged the well, the Nobles of the people
dugged

1 Chro. 17.
24, 27.

1 Chro. 16.
43.

Num: 21.
18.

The Epistle

digged it with their staves. *With their staves of Honour they digged a Well for the common good, and publicke benefit of the people. That is one speciall way to keepe the staffe long in a Family; and long to continue the Honour, Nobility, Dignity, and wealth of great Families; when they improve their Honours and Power, to honour G O D, in being serviceable what they can to publicke good. It lies a blacke blot upon the Nobles of Te-koah, that they put not their neckes to the worke of the L O R D, in not being forward to promote a common good; which though a civill worke, yet because it conduced to common good, is called the worke of the Lord. As that thing blurs their Names, so who knowes, but it might gradually moulder, bring downe, and lay their Houses in the dust. This is out of question, that Doing worthily makes a mans name famous, and his House glorious. Doe thou worthily in Ephra- tah, say those Elders blessing Boaz, And be famous in Bethlehem, and let thine House bee like the House of Pharez, That which was their blessing upon him,*
is,

Neh. 3. 5.

Ruth 4. 11.
12.

Dedicatory:

*is, and shall be my prayer for you; that the
God of Heaven, and Father of our Lord
Iesus Christ, will bee pleased to make good
that blessing upon your Honours Persons
and hopefull posterity, that with Abra-
ham he would make you blessed and bles-
sings; that ye being heires of blessing here,
may bee heyres of blessednesse hereafter in
the kingdome of glory.*

Your Honours to serve you,

I E R. D Y K E,

A Table of the Heads of this Treatise.

The due Order of receiving the Sacrament of the Supper, and seeking God therein, stands in three kindes of Duties:

1 Duties antecedent, in doing such duties as must goe before the Sacrament. All which come under the generall Head of preparation. Preparation is twofold:

1 Habituell, having the soule furnished with such graces as may make a man a worthy Communicant.

They are these, {
Knowledge.
Faith.
Repentance.
Charity.
Obedience.

2 Actuell, which stands in these things:

1 Solemne sequestration of a mans selfe.

2 Examination {
1 Of the Faith.
2 Of the Repentance.
3 Of the Truth of Love.
4 Of the Obedience.
5 Of the Growth of Grace.
6 Of our Wants.

3 Renewing and quickening our Habituell Graces.

4 Excitation and stirring up in our selves strong desires after Christ.

5 Stirring up in our selves a strong expectation of the benefits to be had in the Sacrament.

6 Earnest seeking of God by Prayer.

2 Duties

A Table of the Heads of this Treatise.

- 2 Duties concomitant. In doing such duties as accompany the action of Receiving, where the generall Duty is; The offering up of our selves to God, in an holy and spirituall disposition in receiving the Sacrament. This stands in five things.
 - 1 Solemne and serious meditation.
 - 2 An exercise of repentance, } Godly sorrow for sinne.
standing in } A solemne renewing of our covenants with God.
 - 3 The actual } Sacramentall offers.
ting of faith, } Sacramentall promises.
upon } Sacramentall representations.
 - 4 The Duty of Thanksgiving.
 - 5 An Exercise of Love and Mercy.
- 3 Duties subsequent. In doing such Duties as must follow after receiving. And they are two:
 - 1 Examining a mans selfe how bee hath sped at the Supper.
 - 1 If sped ill. Then
 - 1 Finde out the cause of miscarriage and be humbled for it.
 - 2 Labour by after-paines to quicken, and make the Sacrament effectuell.
 - 2 If sped well. Then
 1. Blesse God for it.
 2. Labour to keepe and maintain the holy frame of heart gotten at the Sacrament.
 - 2 A speciall care to keepe our vowes, and expresse the power of the Ordinance, in our holinesse of life, and obedience.



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this T R E A T I S E.

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Chap. 2. *The necessity of preparation before the Sacrament.*

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Chap. 4. *The necessity of knowledge in a Communicant.*

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Chap. 7. *The necessity of Charity, and love in an orderly Communicant.*

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Chap. 14. *The examination of obedience.*

Chan.

A Table.

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Chap. 17. *Excitation of earnest desires after Christ, and a strong expectation to receive him, and his benefits.*

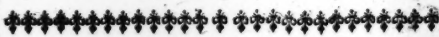
Chap. 18. *God to be sought in special manner by prayer, before the Sacrament.*

Chap. 19. *Meditation, and an exercise of Repentance at the Sacrament.*

Chap. 20. *Faith to be actuated and exercised in the Sacrament, and an exercise of thanksgiving, love and mercy.*


Chap. 21. *Subsequent duties, such as must follow the Sacrament received.*





Imprimatur.

Tho. Wykes.



THE
INTRODUCTION
to the following Trea-
tise, grounded upon

I. CHRON. 15. 13.

*For because ye did it not at the first, the Lord
our God made a breach upon us, for that we
sought him not after the due order.*

CHAP. I.

*That God must be sought in a right Order,
as well as in a right Ordinance.*

WE read 1 Sam. 4. 3, 4. That
the Israelites being beaten
by the Philistims, they
send for the Ark of God
from Shiloh, to be brought
into the Camp, that it might save them
out of the hands of their enemies. Such
be the silly and the poore confidences
of carnall and superstitious hearts, to rest
B and

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and relie more upon outward signes of Gods presence, and to betrust their safety with them, than to take care for the presence of God himselfe. As if God had been so chained to his Ark, that it coming, God himselfe must needs come in to their Camp. A farre wiser course it had been to have taken a course to have fetcht the *Lord of Hosts* himself, than the Ark of the Covenant of the *Lord of Hosts*. God could, and would have holpen them without the Ark; but alas, What could the Ark do without God? They might have learned another thing from *Moses*, *Num. 10. 36*. *And it came to passe when the Ark set forward, that Moses said, Rise up, O Lord, and let thine enemies be scattered.* He knew, and taught, That though the Arke did rise, yet if God fate still, it would not make one enemy flie; but let God arise, and let his enemies be scattered: it is Gods rising that is the enemies scattering. And suppose there had been somewhat in the outward presence of the Ark, yet what hope of help could they have by it, as it came attended. And the two sons of *Ely*, sayes the Text,

Text, *Hophni and Phinehas were there with the Ark of the Covenant of God.* Little likelihood of Gods being there, when they were there. Their presence in the Camp was likelier to doe them more mischief, than the Arks presence was like to doe them good. But they so dote upon the Ark, and put such confidence in it, have it they must, and have it they will, not taking care to bring God along with it, nor being in any feare of miscarriage, though it comes upon the prophane shoulders of *Hophni and Phinehas.* Well, and when they have it, how speed they? That confidence of theirs was miserably checkt, not onely by their own ruine and overthrow, but by the captivity of the Ark. Even that which they hoped should have saved them out of the hand of their enemies, was delivered into the enemies hands, *He delivered his strength into captivity, and his glory into the enemies hand, Psal. 78. 61.* So righteous it is with God, to let men see the vanity of their fond confidences, *That the wind shall carry them all away, that va-*

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nity shall take them, *Isa. 57. 13.* That be rejects such confidences, and that men shall not prosper in them, *Ier. 2. 37.* Well, but now though Israels confidences be in the dust; yet have the *Philistims* little reason to vaunt of their victory: The Arke, though it saves not *Israel*, yet proves a plague to the *Philistims*: God soone makes them weary of their booty, and makes them glad to returne it home againe, and that with flying colours, and in an honourable manner. And now the Arke returning, is not seated, as before, at *Shiloh*, where it had beene; till its captivity, ever since the dayes of *Ioshua*, but was placed in the Citie of *Kiriath-Iearim*, a Citie in *Iudah*. There it remained separated from the Tabernacle, unto the time of *Dauids* fetching it thence, which could not be lesse than about the space of forty seven yeares. *Samuel* and *Saul* governed the people forty yeares, and *David* reigned in *Hebron* seven yeares, before he came to *Ierusalem*. All this while were the Arke and Tabernacle separated: yea, the Arke was not inquired

red at, *all the dayes of Saul*, 1 Chro. 14. 3. Out of all which, by the way we may note; That the want of some Ordinances of *God* doth not disannull a Church of *God*. A Church may want some Ordinances, Ordinances of great weight, and yet be a true Church; or else for these forty seven yeeres there had been no true Church, nor true worship in *Israel*; and so not in the world. The Ark, and enquiring at it, was a matter of great weight in *Gods* Church, and worship. It was one of the most speciall types of Christ, a symbole of *Gods* gracious and speciall presence: it was the place of *Gods* speciall residence; hee dwelt betweene the Cherubims, and from thence he gave answers. It was the first and chiefest of all the holy things, for it principally was the Tabernacle made, *Exod. 40. 18. 21*. It sanctified the whole Tabernacle, *The places are holy whereinto the Ark of the Lord hath come*, 2 Chro. 8. 11. And yet this Ark out of the Tabernacle, the place of worship and sacrifice, the space of forty seven yeeres. Yea more, during all *Dauids*

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time, it continued separated from the Tabernacle, it being pitched in a Tent by it selfe at *Ierusalem*, and the Tabernacle being at the High-place in *Gibeon*, *1 Chron. 1. 4, 5, 6, 13.* The Ark and the Tabernacle never came together more, after it was once removed from *Shiloh*; but when *Salomon* built the Temple, and the Tabernacle was dissolved, then was the Ark placed in the Holy of Holies in the Temple. And yet all this while who will say they had not true worship, and a true Church? Wants therefore and defects in a Church, unchurch it not.

The Arke now having continued forty seven yeares at *Kiriath-learim*, *David* being made King over all *Israel*, and come to *Ierusalem*, the first thing we read he did, after his plenary possession of, and Inauguration into the Kingdome, is to bring home the Arke from *Kiriath-learim* unto *Ierusalem*. In the bringing it home they meet with a shrewd check, and a fore miscarriage in the death of *Uzzah*: and that by reason of a miscarriage in the carriage of the Ark

Ark upon a Cart, which should have been borne upon the Priests shoulders.

David finding their former error, and their faile in a prescribed formality, doth now a second time set upon the worke, and in this Chapter and place, direct the Priests what course to take, and gives them to understand, that for want of this observance, *God* gave them that former blow in *Vzzahs* death.

Sanctifie your selves both ye and your brethren, that you may bring up the Arke of the Lord God of Israel, namely upon your owne shoulders, according to the Canon, Exod. 25. 14. as the 15. verse of this Chapter explaines it. For because ye did it not at first, ver. 13. The Lord our God made a breach upon us, for that we sought him not after the due order. As if he had said, It was not only Vzzahs error in touching the Ark contrary to that, Num. 4. 15. but it was all your errors to carrie it in a Cart, when it should have been borne upon your shoulders. Indeed unto the Sonnes of Gershon, and to the Sonnes of Merari Moses gave Wagons and Oxen, accord-

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ing to their service, but unto the Sons of *Kobath*, (who were to beare the Ark, *Num. 4. 5. 15.*) he gave none, *Because the service of the Sanctuary belonging to them, was, that they should beare upon their shoulders, Num. 7. 6, 7, 8, 9.* A *Gershonites* or a *Merarites* burthen might be carted, but not a *Kobathites*, they must put their shoulders to the burthen. And for this irregularity was the breach made. Indeed the *Philistims* sent home the Arke in a Cart, but God brookes not the carting of the Arke in *Israel*: God will beare with that in *Heathens* and *Strangers*, which he will not brook, nor wink at in his own people, who must live by rule. He will be sanctified in all those that draw neare unto him. So precisely strict is God for the observation of his ordinances; and so jealous, and so quick a Judge in cases of the smallest prevarication.

The thirteenth Verse then is a reason of that counsell given, *ver. 12.* You must sanctifie your selves, and you must bring home the Ark. We went another way to worke before; and Gods displeasure

pleasure brake out against us, because we sought him not after the due Order. The Point then wee may learne, is this,

That it is not enough to seeke God, but we must seeke him after the due Order that he hath appointed, and prescribed: And, That where God is not sought after the due Order, there men not onely meet not with a blessing, but with a blow, and with a breach.

To goe and fetch the Arke, and to enquire of God at it, it was an Ordinance of God, but to neglect the sanctification of themselves, that they might bring up the Arke of the Lord, and to carry it in a Cart, this was not according to Gods Order. His Order was, that they themselves should beare it, and that they should sanctifie themselves before-hand for the service. David and his people made full account of it, when they went about that dayes work, to have a good and a comfortable day of it: but Gods Order being neglected, instead of a blessing, they meet with a blow, and a breach. It proved a
sad

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sad day, they were sent home with sad and sorrowfull hearts. It is true indeed, that the carrying of the Ark upon a Cart, was a faile but in point of outward order, the due outward order was not observed. And if *God* be so severe in making a breach upon them, for the breach of an outward order, how much more severe may it be thought will he be in denying a blessing, and in making a breach for the neglect and breach of that spirituall and inward order, with which he requires holy services to bee performed. God hath prescribed not onely holy *Ordinances* and wayes, in which he will be sought and found; but he hath also prescribed an holy *Order*, and a spirituall manner, after which, and in which, he will be sought in the use of those his *Ordinances*. Gods *Ordinance*, and Gods *Order* must ever goe together. Let us suppose that which cannot be. Suppose that a man could seeke *God* in the *right Order*, in regard of inward disposition of spirit, in a *wrong Ordinance*; yet *God* being sought in a *wrong Ordinance*, though

though in a *right Order*, no blessing, but a breach were to be expected. So contrarily, Though a man seek *God* in a *right Ordinance*, yet if he seek him in a *wrong Order*, for inward frame of heart, not a blessing, but a breach would follow. As no blessing to be expected from a right Order in a wrong Ordinance, so no blessing from a right Ordinance in a wrong Order. The blessing is derived from *God*, through a right Ordinance used after a due Order. We shall see both going therefore together. See *Isa. 64. 5.* *Thou meetest him that rejoices, and workes righteousness, those that remember thee in thy wayes.* Here is first, *Gods* blessing, communion, and fellowship with *God*, *Thou meetest him.* When *God* meets a man seeking him, there is a blessing: but mark in the next place how the blessing is met withall: And that by doing two things. First, there is a seeking in *Gods* Ordinance: *That remember thee in thy wayes.* They that will meet *God*, must seek him in his *owne wayes*. His Ordinances are his *wayes*, and his *walks*. If we make walks, and

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and wayes of our owne, there can be no meeting of God in them, because he will walk in no wayes but his owne.

Secondly, there is a *seeking* in Gods Order, that rejoyces, that workes righteousness. There must be a seeking him in that Spirituall manner, with the heart set in due order, in all those gracious dispositions that God requires, and then God meets a man. But now as a man that seekes God out of his Ordinance, meets not with him, because he seekes him not in his wayes; so though a man do seeke him in his wayes, yet if he rejoyce not, and worke not righteousness, but seeks God with an unholy, a dead, and a dull heart, though he be in Gods wayes, and seeke God in a right Ordinance, yet hee seeks not in a right Order, and therefore neither God nor his blessing met withall. God meets with a man that seekes him in both joyntly, *Right Ordinance*, and *Right Order*. The like we have, *Ier. 29. 12, 13.* *Then shall ye call upon me, and ye shall goe; and pray unto me, and I will hearken unto you, and ye shall seek me, and finde*

find me, when you shall search for me with all your heart. Here is a promise of a blessing to them that seeke God. But first they must seeke God in his Ordinance. *Yee shall call upon mee, and yee shall goe, and pray unto me;* not goe to Saints, Angels, Images, Idols; that's none of Gods Ordinance. Secondly, they must seeke God after his Order, *when ye shall search for me with all your heart.* Thus Gods blessing attends seeking in his Ordinance, and Order joyntly. If they prayed with all their heart, that were his Order, but if they prayed to an Image, that were not his Ordinance, therefore in such a case would he not be found. So againe, if they prayed to him, that were his Ordinance, but if they prayed with dead, and dull hearts, that were not his Order, therefore neither in such a case would hee bee found.

But this is not all. There is not only no *blessing*, but there is a *breach* where God is not sought after the *due Order*. We shall see it true in the severall Ordinances wherein God is sought.

I In

Cap. I.

1 In the *Word*, God is sought in the Ministry of the Word, *1 Sam. 9. 9. Before-time in Israel, when a man went to enquire of God, thus he spake: Come let us go to the Seer.* Therefore when they went to the *Seer*, they went to enquire of God. That is one Ordinance wherein God is sought. But yet when God is not sought in the due order in this Ordinance, it brings no blessing, but a breach, *1 Cor. 1. 23. To the Iewes a stumbling-block, to the Gentiles foolishnesse, 2 Cor. 2. 16. A savour of death unto death, Isa. 28. 13. And the Word of the Lord was unto them, that they might goe, and fall backward, and be broken, and be snared, and taken. And be broken.* There is a breach instead of a blessing.

2 In *prayer*. God is sought in prayer, *Zach. 8. 21, 22. Let us go speedily to pray before the Lord, and to seeke the Lord of Hosts; yea many people shall come to seeke the Lord of Hosts in Ierusalem, and to pray before the Lord.* That is another Ordinance wherein the Lord is sought. But when God is sought in prayer, and not sought in the due Order, not a blessing but

but a breach followes. *Psal. 109.9. Let his prayer become sinne.* If our light become darknesse, how great is that darknesse! If our duties become *sinne*, how great is that *sin*? A prayer turned into *sinne*, is a curse, and brings a curse.

3 In *sacrifices* of the Old Testament. They were Ordinances in which God was sought. *Hos. 5. 6. They shall go with their flocks, and with their heards to seeke the Lord.* But yet if God; were not sought in them after the due Order, there was a breach instead of a blessing, *Prov. 21. 27. The sacrifice of the wicked is an abomination, how much more when he brings it in wickednesse.* When he brings it with an heart out of order. *Mal. 2. 3. I will spread your dounge upon your faces, even the dounge of your solemne feasts, and sacrifices.*

4 In *fasting*. God is sought in it. *Ezr. 8. 21. I proclaimed a fast---to seeke of him a right way for us. Isa. 58. 2, 3. Yet they seek me--wherfore have we fasted? Yet if God be not sought, in fasting, after the due order, there followes a breach, Ier. 14. 12. When they fast, I will not heare their*

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their cry. There is no blessing. But that's not all, there is a breach also, But I will consume them by the sword, and by the famine, and by the pestilence.

5 In Sacraments. God is sought in the use of them, 2 Chron. 30. 19. *That prepares his heart to seeke God, namely, in the use of the Sacrament of the Paschever. But yet if God be sought in the Sacrament, and not after the due Order, it will prove a breach; we see it in Iudas, he received the Paschever, the Sop was the close of it, and see what followed, Iohn 13. 27. And after the Sop Satan entred into him. The devill made a breach into his soule. The Sop proved poyson to him, and when hee receives it, hee receives the devill. Not because hee received an evill thing, for the Paschever was Gods Ordinance, but because, as Augustine sayes, hee being an evill man, received a good thing in an evill manner, in an undue order.*

Nam & nos hodie accipimus visibilem cibum. Sed aliud est Sacramentum, aliud virtus Sacramenti. Quam multi de Altari accipiunt & moriuntur, & accipiendo moriuntur?

unde dicit Apostolus, Iudicum sibi manducat & bibit. Nonne buccella Domnica venenum fuit Iudæ? Et tamen accepit: & cum accepit, Inimicus in eum intravit: non quia malum accepit, sed quia bonum male malus accepit. Aug. Tract. in Ioh. 26.

We

We see it in the *Israelites*, 1 Cor. 10. 2, 3, 4, 5. All baptized, did all eat the same Spirituall meat, did all drink the same Spirituall drink, *But with many of them God was not well pleased*, there is the want of the blessing, *for they were overthrowne in the wildernesse*. There is the breach. We may see it in the *Corinthians*, 1 Cor. 11. 29, 30. *He that eateth, and drinketh unworthily, eateth and drinketh damnation to himselfe, for this cause many are weake and sickely, and many sleepe*. He that eats, and drinks the Bread and Wine in the Sacrament, he uses a right Ordinance, but he that eats and drinks unworthily, he uses it not in a right Order, and therefore not only no blessing, but a breach followes both upon soule and body.

The grounds of this Truth are these two.

First, all Gods Law is copulative, *10. 2. 10*. And therefore mark *Deut. 5. 17, 18, 19, 20, 21*. how those Commandements are laid downe, *Thou shalt no kill, And thou shalt not commit Adultery; And thou shalt not steale;*

C

And

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And thou shalt not beare false witness, &c. He doth not say as *Exod. 20.* Thou shalt not Kill, Thou shalt not commit Adultery, Thou shalt not steale, &c. But we see one of these Commandements is knit to the other by the Copulative particle *And*. That same particle *And* is amongst these Commandements as the Taches, and Loopes were amongst the Curtaines of the Tabernacle. The taches put into the loopes, did couple the Curtaines of the Tent, and sew the tent together, that it might be one, *Exod. 26. 10, 11.* So doth this particle couple these Commandements together. Now as it is with those Commandements there specified, so it is with all the rest, the first, second, third, &c. Thou shalt have no other Gods before me, *And* thou shalt not make to thy selfe any graven Image, *And* thou shalt not take the Name of the Lord thy God in vain. So that the breaking of one is the breach of the whole Law, as he that had uncoupled but one Curtaine of the Tabernacle, had uncoupled the whole Tent.

Now

Now then the same Law of God that commands *Ordinances*, the same Law of God commands *Order*. And he that breaks the Commandement enjoyning Order whether outward or inward, makes a breach upon the whole Law. And when we make a *breach*, what can we looke for but a *breach*? God commands Order, even outward Order, and will have it precisely observed.

Levit. I. 7, 8. The Priests shall lay the wood in order upon the fire, and the Priests shall lay the parts, the head, and the fat in order upon the wood. Not only wood laid upon the fire, but laid in *order*; not only the parts, head, and fat laid upon the wood, but laid in *order*. And *Abraham*, *Genes. 22. 9.* laid the wood in *order*.

Now God that commands outward Order, and stands so punctually upon the outward *order*, how much more commands he, and stands he upon inward *order*, the right ordering, and disposing of the inward man? If God will have the wood in *order*, the parts of the Beast, the fat, and the head in *order*

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in the Sacrifice, how much more requires he to have the Heart and Soule of a man in *order* in any holy service, and in the use of any holy Ordinance of his? As to *Hezekiah* in that case, *Isa. 38. 1. Set thine house in order, for thou must die.* So set thy Soule in *order*, for thou must pray, heare the Word, receive the Sacrament. *Let all things be done decently, and in order, I Cor. 14. 40.* That is a Canon, and a Commandement for outward *order*, and God that will have men so Canonically for his outward *order*, how much more requires he that men be as regular for inward *order*? Let all things be done *holyly, and in spirituall order.* Let not onely the Word be heard, Gods Name be called upon, the Sacrament received, but let it be done after the due *order*, with an heart, and a spirit so spiritually ordered as God commands. So that God commanding inward *order*, as well as an outward Ordinance, and his Law being Copulative, such must our obedience be, or else we make a breach in his Law, in uncoupling what he hath coupled

coupled together. *What God hath joyned together, let no man put asunder*, what God hath coupled together, let no man uncouple. He hath coupled together the second Commandement enjoyning his Ordinance, and the third enjoyning the inward manner, and order of the use of his Ordinance. And therefore to use his Ordinance without that order, is a breach of what he hath coupled. And if we make a breach in his Law, what wonder if he make a breach in our service, in our comfort!

2 That same, *Levit. 22. 21. Perfect shall it be to be accepted.* God expects perfection, perfection of parts where man expects acceptance. Now as unto that which is good, so unto that which is perfect, there must be an entire concurrence of all requisites. The defect or want of any one thing required may cause an imperfection, but to the constitution of perfection, there must be a meeting of all things required. It will appear in the case specified, *Lev. 22. 21.* The sacrifices of Beeves, or Sheep there mentioned, must be perfect. Now

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Non est
Actio bo-
na: simpli-
citer, nisi
omnes
bonitates
concur-
rant: quia
quilibet
singularis
defectus
causat ma-
lum, bo-
num au-
tem causa-
tur ex in-
tegra cau-
sa. Thom.
Aquin. 1a.
22. q. 18.
Art. 4.
Bonum
causatur
ex integra
causa, ma-
lum autem
ex singu-
laribus
defecti-
bus. Id. ib.
q. 19. Ar. 6

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if the beast had wanted but any one part, an eye, an eare, an horne, an hoofe, any one of these defects had caused an imperfection, and the sacrifice had beene imperfect, and so no acceptance of it. But now to have made it *perfect to be accepted*, it must have all, and every one of the parts, every member of the body in its number, and proportion. Now the equity holds in all duties of worship. To what end is our worship, if not *accepted*, if we will have it *accepted*, we must have it *perfect*, there must be all these things in it that God requires. Now God requires in worship, not onely that we use his Ordinance, but his *order*; as outward, so inward. Now when there is this perfection that God requires, then may a blessing, and acceptance be expected. But if that *order*, that Spirituall *order* which God calls for, be wanting, if wanting in any one part of it, there the duty is imperfect, there no acceptance can be looked for, but rather a breach. We may see it exemplified in the Law of the peace-offerings, *Levit. 7*. First see the Ordinance

nance of God, *vers. 11, 12, 13.* There is the substance of the sacrifice prescribed. Then the *order* is prescribed. That they be eaten *in due time*, *vers. 16.* It shall be eaten the same day that he offers his sacrifice. That the flesh be cleane, *vers. 19.* And the flesh that touches any unclean thing, shall not be eaten. That the persons that do eat it must be cleane, *vers. 19.* And as for the flesh, all that be cleane shall eat thereof: that is, all that eat thereof must be cleane, as appears by that which followes, *verse 20.* So then as here is the Ordinance prescribed, so the order of eating, that they be eaten purely, that pure things be eaten, that they be eaten of pure persons. Their peace-offerings thus eaten were accepted, because here was perfection from the concurrence, and integrity of the causes constituting perfection: But now if any one of these things were missing in point of Order, it made them imperfect, and so unacceptable. If not purely in regard of time, though pure flesh, and eaten by pure persons, yet no blessing, no acceptance, but a breach,

Atq; hæc munera purè, à puris, pura percipi oportuit ex præscripto Dei. Iun. Analys. in Levit. 7.

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verse 18. It shall not be accepted, it shall be an abomination, and the soule that eateth of it, shall beare his iniquity. If not pure flesh eaten, though in due time, and so purely, though by pure persons, yet not accepted. If not eaten by pure persons, though in due time, and though pure things, yet not only no acceptance and blessing, but an uncomfortable breach, Even that soule shall be cut off from his people, verse 20, 21. So then perfection being required unto acceptance, and an universall concurrence of all things commanded by God required unto perfection, and order being required of God, as well as his Ordinance, therefore it is not enough to seek God in an Ordinance, but he must be sought after that due order which he hath prescribed, or else we may not onely meet with no blessing, but with an heavy checke, and such a breach as may send us away from Gods Ordinances with a drooping and a mourning heart.

This serves first to let us see what the reason is that many times after our seeking God in his Ordinances, it fares so

so ill with us as it doth. God hath promised to make us *joyfull in*, and so to send us *joyfull away* from his house of prayer, *Isa. 56.* And he makes his people not only to feele joy and gladnesse, but he makes them *beare it*, *Psal. 51. 8.* He infuses it by hearing the Word, and promises opened. He promises to make us rise from his Table full of quickning, comfort, joy, refreshment, and ravishment of spirit: *Take, eat, this is my body*, my body which shall feed you, quicken, refresh, and comfort you. Now it may be thou hast come many a *Lords Day* to the house of God, to the Table of the Lord, and hast met with no such blessing, hast found no such cheering, no such comfortable refreshment: Nay, thou hast rather met with a blow, and a breach, thou hast gone away with a dead, a sad, a drooping, and an uncomfortable spirit. Thou hast scene it may be some such spirituall token of Gods displeasure, as might make thee call the Church, the Table of the Lord, *Perez-uzzah*, or *Perez-nepheesh*, the breach of thy soule. And what thinkest thou

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thou may the reason be? Is Gods hand shortned? Is his fidelity weakned? Are his Ordinances deforced or enfeebled? No, by no meanes. God is as powerfull and as faithfull as ever, his Ordinances as energetically, operative, and efficacious as ever: what then may the reason be? An hundred to one, but the *Lord* hath made this breach upon thy soule, because thou soughtest him not after the *due order*. Call thy selfe to an account, was there that prayer, humiliation, renewing of thy repentance, and quickening of thy faith before-hand, as there should have been? If thou hast made a breach in Gods *order*, it is not strange that God hath made a breach in thy conscience, and comfort. Certainly, it seldome fares thus ill with any man in the use of Gods Ordinances, but upon due search it will be found that there hath been a neglect of *due order*.

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And let it teach us in the second place, not to rest contented in the bare and formall use of any Ordinance; but let it be our great care, to seeke God in it,

it, after the due Order. Do not satisfie thy selfe, and set up thy rest in praying, hearing, but have a speciall care to doe these duties after the due Order. But in more speciall manner be exhorted to think upon this, when thou art to receive the Sacrament. Men have generally an high conceit of the Sacrament, what ever esteeme they have in the meane time of other Ordinances. And true it is, that it is a very precious Ordinance of God, and highly to bee esteemed; but yet strange it is, to see what little regard men have to come in due Order thereunto. In any case men must come, and it were the greatest wrong that could be, if they should not come: be they adulterers, drunkards, swearers, be their lives and wayes what they will, yet because it is the custome to come at such a time, in any case they must come. No question but many have the same idle and vaine conceits that some had in *S. Chrysostomes* time, that if they came at such & such times, what ever their lives were, yet it skill'd not, the comming at such times was disposition

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Multos vi-
deo qui
Christi
corporis
sunt parti-
cipes in-
considera-
te, & te-
merè, &
magis ex
consuetu-
dine, & le-
ge quam
ex cōgita-
tione, &
considera-
tione. Si
advenit,
inquit,
tempus
sanctæ
Quadra-
gesimæ,
qualiscun-
que fuerit
quispiam,
sit parti-
cipes my-
steriorum,
si advene-
rit dies E-
piphanio-
rum. Atqui tempus ad ea accedendi, neque Epiphania, neque Qua-

dragesima, facit dignos qui accedunt, ὅσα ἡμεῖς ἐπικείμενα, καὶ καθεστῶτες. Chrylost. ad Eph. hom. 3.

disposition sufficient for the service. But heare how hee cries downe that vaine conceit. *I see many, sayes he, that are partakers of the Body of Christ inconsiderately, and rashly, more out of custome and law, than out of consideration. If the time (sayes one) of holy Lent be come, or the day of Epiphany be come, what kinde of person soever the man be, hee is made partaker of the mysteries. But it is not the time of comming unto them, neither Epiphany nor Lent, which makes them worthy that come, but the sincerity and purity of the soule. Alwayes come with that, never come without it. So that they lookt more at the time they came, than to come with sincerity and purity, as if the time should impart that holinesse to them which the Sacrament requires, and they neglected to bring with them. And are not there too many in the world, that nourish such secret conceits in their hearts, who think, that so long as they come at such times as law*

and

and custome sets, all is well enough, there needs no more to look after. But let men know, that at what time soever they come, let it be ever so solemne a time, or how often soever they come, were it monethly, or daily, yet if they come not after the due Order, they shall be so farre from receiving a blessing, that they shall receive a breach, yea, a very curse upon their soules: let a man come as oft as he will to the Sacrament, yet if he come not after the due Order, *God* will deale with such a Communicant as with the wicked man in that case, *Iob 20.23.* *When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall raine it upon him whilest he is eating.* So here, when a man comes to the Sacrament, and not after the due Order; even whilest he is eating, *God* may raine downe his wrath upon him; and when he thinks to eat *Christs* flesh, and drink his bloud, that which he eats, may be sawced, and that which he drinks, may be spiced with the bitter wrath of *God*. Such is the case oftentimes of many receivers,

ceivers, who will be comming to the Sacrament without any regard to Gods due Order: as it was with the Israelites with their Quailes, *Psal. 78. 29, 30, 31.* So they did eat and were filled, for he gave them their owne desire: but whilest the meat was yet in their mouthes, the wrath of God came upon them. Quailes were dainty food, but wrath was ill sawce: flesh they must needs have, no remedy, and they murmur that they have it not; flesh they have, and wrath they have. And the wrath of God came upon them while their meat was yet in their mouthes. Who would have their meat to have had their sawce? So many will needs come to the Sacrament, by no meanes may they be perswaded to forbear till better fitted, come they must, there is no remedy: and they have their desire: but while the Sacramentall meat is yet in their mouthes, the wrath of God comes secretly and insensibly upon their soules, because they come, and doe not seek God after the due Order. That same is an heaue curse, *Psal. 69. 22.* Let their Table become a snare before

fore them, and that which should have been for their welfare, let it become a trap. It is very heaueie, when our ordinary Table becomes a *snare* unto us; but to have the Table of the Lord become a *snare*, and the Sacrament which is appointed for our welfare, to become a *trap*; what judgement can be imagined heavier? And yet this is the sad condition of such as come not to the Lords Table after the due Order, even that *holy Table* becomes a *snare* unto them: How wondrous jocund and jolly was Haman, that he must goe with the King to *Esthers* banquet: *Esther* 5.9. Then went Haman forth, that day, joyfull, and with a glad heart. And he brags of it, *Vers.* 12. Yea, *Esther* the Queene did let no man come in with the King, unto the banquet shee had prepared, but my selfe; And to morrow I am invited unto her also with the King. But little reason had the man to be so cranck, for not only at the banquet, but at the banquet of wine, *Esther* 7.7. which was the merriest banquet of all, hee meets with the Kings wrath, and thereupon with the sentence of death. How happy

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happy were it, it were not the case of many Communicants; full brag and jolly they be, that though they be most unfit, yet they may come, and none can keep them back, and to the Sacrament they will go, that they will: but alas, at the very *banquet of wine* they meet with the King of Heaven, his wrath upon their soules, which there arrests them, and sentences them to death. As if *God* should say, Lo, here is a company of people come to my Table, and amongst them, I spie a great many that are not come after the due Order: and shall such as these that thus unduly and disorderly seek me, meet with my blessing? Shall these have my Christ? such as these, shall they eat my Sonnes flesh, and drink his bloud? No, here is not for you. *God* will say to them, as *Nabal* to *Dauids* servants, *1 Sam. 15. 10, 11.* *Who is David? And who is the sonne of Iesse? Shall I take my bread, and my water, and my flesh, that I have killed for my shearers, and give it unto men whom I know not whence they be?* So will the *Lord* say to all such, Who are ye? and whence

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whence are ye? shall I take my Sacramentall bread, and my Sons flesh and blood, which I have prepared for such as come after the due order, and give it unto a company of persons, I know not whence they are? Bee gone, and meddle not; or if you will needs be meddling, not only no blessing, but my curse bee upon your communicating. Therefore in the feare of God looke wee to it, to come to this holy Ordinance in an holy Order. A great conscience is to be made of comming. It is a grievous sinne to neglect Gods Ordinance; and as great a conscience is to bee made of comming after the due Order. Be no lesse solicitous to come in due Order, than to come to the Ordinance.

CHAP. II.

Of preparation before the Sacrament, and the necessity of it.

Since then our comming to the Sacrament, is not enough, unlesse we

D

come

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come in due Order: and since the danger of comming otherwise is so great. it will not be amisse to make enquiry, and to consider what is that *due Order*, and that holy and spirituall manner, after which God is to be sought in the Sacrament:

This due Order therefore of seeking God in the Sacrament of the Supper, it stands especially in 3. things, or three kinds of Duties.

- In {
- 1 *Doing such Duties as must go before the Sacrament. Antecedaneous Duties.*
 - 2 *Doing such Duties as accompany the Action of Receiving. Duties concomitant.*
 - 3 *Doing such Duties as follow after the Action of Receiving. Duties Subsequent.*

I *In doing such Duties as must goe before the Sacrament. And they may all be reduced to this one Duty of Preparation.*

The Duty then before the Sacrament, is *Preparation*. This is Gods Order, and this is to seek God after the due Order.

Order, to begin with *preparation*: and the man that desires to seek God orderly, must first prepare himselfe. A man coming to the Sacrament without Preparation, comes not after the due Order. *Take heed to thy foot when thou entrest into the House of the Lord, Eccl. 5. 1.* Now when we come to the Sacrament, we come to the Table of the Lord: and if it concerne a man to prepare himselfe, before hee enter into the *House of the Lord*; then much more when he comes to approach to the *Table of the Lord*. See how *David* speaks here in this Text. *Sanctifie your selves and your brethren, &c. for wee sought him not after the due Order.* Therefore they that will seeke *G O D* in due order in the use of his Ordinances must first *sanctifie* and *prepare* themselves. It holds good in the case of the *Sacrament* which *Samuel* spake in the case of sacrifice, *1 Sam. 16. 5. Sanctifie your selves, and come with mee to the Sacrifice.* So, *Sanctifie your selves*, and come to the *Sacramēt*. Come, but first sanctifie your selves, *Psal. 26. 6. I will wash my hands in*

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Innocency, and so &c. 1 Cor. 11. Let a man examine himselfe, and so &c. It was not enough then to compasse Gods Altar, but it was to be compassed so. It is not enough to eate of this bread, to drinke of this cup, but it must bee eaten so, drunken so. This same so, it notes unto us the due Order of seeking God in his Ordinance. We seeke God in due Order when we seek him so: We eate and drinke in the Sacrament in due Order when we eat and drink so. That is, when we doe it so, as S. Paul enjoynes, with due preparation going before. There ought to bee no less care in us comming to receive the Sacrament of the Lords Supper, than was required in the Jewes to the eating of the Paschever. And speciall care was required of them for preparation, see 2 Chr. 35. 6. So kill the Paschever, and sanctifie yourselves, and prepare your brethren. And if they were in their places to bee carefull to prepare others, how much more ought others to bee carefull to prepare themselves? And that is to be observed Exod. 12. 3. Speake unto all the Congregation

gation of Israel, saying, In the tenth day of this moneth, they shall take to them every man a Lamb, a Lamb for an house. And ver. 6. And ye shall keep it untill the foureteenth day of the same moneth. So that the Lamb was taken and set apart, foure dayes before it was killed. What might the meaning of that ceremony be? what ever other meaning it had, this might be one thing aymed at therein; to teach them what care they were to have, of preparing themselves for eating the Passeeover: if the Lamb must be prepared, and be set and kept apart from the rest of the flocke, foure whole dayes before; then how much more were they in a solemne and an holy manner, to prepare themselves for the eating of that Lamb? What was all that foure dayes separation of the Lamb, but a continuall standing-Sermon, preaching preparation to them? It was as if God had said unto them, *Be yee also prepared.* It questionlesse teaches that there should be a preparation; and that not a sudden, but a solemne serious preparation, some good space of time

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before men come to receive the *Sacrament*.

Therefore we read, *Ioh. 19. 14.* That the *Iewes* had a *day of preparation*, and it was the *preparation of the Passeeover*. And *ver. 31.* *Because it was the preparation.* And upon that ground was that *Act* of theirs, In abstaining from coming that day into the *Iudgment Hall*, *Iohn 18. 28.* *And they themselves went not into the Iudgment Hall, lest they should be defiled; but that they might eate the Passeeover.* It shewes, that upon the day of their preparation, they were to take heed of doing any thing that might defile them, and unfit them for the eating of the *Passeeover*: though it bee true, that they were not in that case so careful to keep themselves from morall, as from ceremoniall defilement. And if such preparation wererequired for the eating of the *Passeeover*; why then should not there be as great a care at least, if not greater, to come with due preparation to the *Lords Supper*? Is our *Sacrament* inferiour to theirs, in institution, excellency, efficacy, benefit and

and comfort? Nay, is it not in many regards above and beyond it? and shall our preparation be lesse than theirs?

When we are invited to our neighbours Tables to feast with them, how do we spruce up our selves, in our comlier and cleanlier apparell, and how much rather will we choose to bee absent, than to come in undecent and homely attire? When we come to the *Sacrament*, we come to the *Lords Table*, to a feast of his preparing: and therefore should bee no lesse carefull to dresse, trim, and spruce up our soules. than we are to trim our bodies when we goe to the Tables of men. It is a sad thing to consider, what little care and conscience men generally have of this duty; and how rudely and rashly men thrust themselves into Gods presence and unto his Table. Many have the civility and the manners, not to offer to sit down at a Noble-mans Table, because they do not judge themselves persons of that rank and quality, who are fit to sit down at such a mans board. But who is it that doth not thinke him-

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selfe as fit, and as worthy to sit downe at Gods Table as the holiest, and the best prepared person that is? Our Saviour put a question to those Disciples, *Mat. 20. 22. Are ye able to drink of the cup that I shall drink of?* And we know how roundly, but yet withall how rashly they answer, *We are able.* So put the like question to most men; Are ye able and ready fitted, and worthy to drink of the Cup of the Lords Table? and you shall have as round and as rash answer, *We are able*, we are fit and worthy; and yet the Lord hee knowes they never have bestowed one poore houre in preparation: they are so farre from foure dayes, they have not foure houes preparation; so farre from a preparation-day, that there is not so much as a preparation-houre with them. The preparation, specially of the younger sort, is to put on their best dresse, their finer apparell; and to be a little braver when they come to the Sacrament than at o. her times. But for a spirituall preparation of the heart, to fit it for so holy and solemne a service, it is a thing that

that is never once lookt after, nor thought upon. To quicken men then to this Duty, consider these things:

1 First, *According to a mans preparation, such is his profit and benefit.* God proportions every mans profit by the *Sacrament*, according to his preparation to the Sacrament. The more diligent and serious preparation before wee come, the greater benefit and profit when wee come. Preparation is the seed time, receiving is the harvest: every man reapes proportionably to what he sowes. He that sowes nothing, reapes nothing. No preparation, no profit. He that sowes little, reapes not much, reapes but little, 2 Cor. 9. 6. *Hee that soweth sparingly, shall reape sparingly.* He that is sparing and slight in his preparation, shall reape but slightly and sparingly in matter of benefit: little preparation, little profit. But the more wee prepare our selves, and the more time, paines, and diligence we spend therein, the greater benefit and comfort wee shall meet with in receiving: for he which sowes bountifully, shall reape

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reape bountiffully. It is in the duty of receiving, as in the duty of praying. The more prepared the heart is to pray, the greater is a mans returne from heaven, *Psalme 10. 17. Thou wilt prepare their heart, thou wilt cause thine eare to heare.* To have our heart prepared, is the due Order of seeking God in prayer. And the more God gives a man an heart to prepare himselfe to pray, the more God prepares his owne eare to heare, so in the case of receiving; thou wilt prepare their heart, thou wilt cause thine hand to give. God so enlarges his hand, as we enlarge our hearts; and nothing furthers the enlargement of the heart more, than solemne preparation. Then may a man expect a liberrall and plentifull blessing in the use of the Ordinance, when he comes with a sufficient preparation and sanctification of himselfe. *Hezekiah*, his Passeeover which he apointed to be kept, could not be kept at the appointed time, but was put off to the second month; and the reason is given of it, *2 Chron. 30. 3. For they could not keepe it at that time, because*

because the Priests had not sanctified themselves sufficiently: which implies, that when the Passeeover was to be celebrated, the Priests were not only to sanctifie themselves, but to sanctifie themselves sufficiently. And so it holds good for people also; that when they come to the Sacrament, they must have a care not only to sanctifie themselves, but to sanctifie themselves sufficiently. There may be an insufficient preparation; and where the preparation is insufficient, there cannot be expected such a sufficient measure of spirituall good, & blessings, as we desire. The more sufficient our preparation is, the more effectually the Sacrament shall be. The efficiency of the Sacrament, is ever sutable to the sufficiency of our preparation.

Fill the mens sacks with food as much as they can carrie, sayes Ioseph to his Steward, Gen. 44. 1. Looke how they came prepared with sacks and Beasts, so they were sent back with Corne: the greater and the more sacks they had prepared, the more Corne they carry away: if they had prepared but small
sacks,

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Sacramen-
ta sunt to-
dinæ gra-
tiæ. Dispo-
sitio est
vasculum
gratiæ, pro
majore
dispositio-
ne, & affe-
ctu tuo
majorem
reportabis.
Enseb.
Neirem:

sacks, and a few, they had carried away the lesse. A prepared heart is a vessell that shall bee filled at the Sacrament, *Open thy mouth wide, and I will fill it, Psal. 81.10.* Now the more or lesse the heart is prepared, the greater or lesser is the Vessell. According to the size and capacity of the Vessell shall it be filled. Fill such mens hearts with spirituall blessings, with vertue from Christ, with the comforts of the Holy Ghost, sayes the Lord at the Sacrament, fill them with spirituall food as full as they can hold, as much as they can carry. What a sweet comfort is that? Who desires not to carry away from the Sacrament as much as may be? Then be carefull to prepare our hearts, and prepare then to the purpose. The larger is our preparation, the larger is our Vessell; the larger our Vessell, the larger is our largesse and dole at the Sacrament. If wee carry not away as much as we would, it is our own fault, that by preparation wee did not furnish our selves with a more capacious vessell. The poore pittances that many goe from the

the Sacrament withall, make them droope when they are gone. They may thanke themselves: for if *Iosephs* brethren had brought small sacks, they could not have carried away much corne out of *Egypt*. Let men come with hearts so prepared as they should, and they shall bee laden and filled with as much as they can carry.

2 Secondly, when we come to the Sacrament, *Wee come to meete God, and to serve God. Wee come to meet God.* Now it must be in cases of meeting God in mercy, as it must be in cases of meeting him when he is displeased, *Amo. 4. 12. Prepare to meet thy God, O Israel.* In cases of justice and displeasure, God will meet with men though they prepare not; yea, and because they prepare not: but in a case of blessing in the use of an Ordinance, no preparation, no meeting. They that will meet God in an Ordinance, must draw neere to him, *Iam. 4. Draw neere to God, and hee will draw neere to you.* There must be a mutuall drawing neere betweene God and us, if ever we will meet. If God draw

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draw neere to us, yet if wee draw not neere to him, wee cannot meet him. Now unlesse we first prepare our selves to an Ordinance, we cannot come neere unto him: but when prepared, then we are in a disposition and qualification to come neere unto him. Mark how *Hezekiah* speaks to the *Levites*, *2 Chron. 29. 31.* *Now yee have consecrated your selves to the Lord. Come neere, and bring Sacrifices, and Thank. offerings into the house of the Lord.* The preparation of a mans selfe, is the consecration of a mans selfe; and when by preparation a man is consecrated and sanctified, then may a man come neere and draw neere and so meet with God. But if no preparation, no consecration; if no consecration, no drawing neere; if no drawing neere, no meeting with God. To the same purpose is that, *Exod. 12. 48.* *When a stranger shall sojourne with thee, and will keepe the Passeover to the LORD, let all his males bee circumcised, and then let him come neere and keep it.* So that first there must be circumcision before he must come neere. An unprepared

pared person is uncircumcised, and such an one may not come neere; and how can he meet with God that may not come neere? So when we come to the Sacrament, we come to serve God: it is a special service of his Name. Now no service can be done to God without preparation, 1 Sam. 7. 2. *Prepare your hearts unto the Lord, and serve him.* So that if no preparation, no service. Unprepared persons in comming to the Sacrament, doe God no service at all. The very Heathens saw that by the light of Nature, that God was not to be served at an adventure, or by the way; but that men should come on purpose to worship him, and come *prepared from their houses.* If therefore we intend God a service in the receiving of the Sacrament, Come we prepared. All Gods services require a precedent preparation.

Thirdly, It is a comfortable signe of *uprightness and sincerity of hearts, to prepare our selves religiously* for the receiving of the Sacrament: and the more forwardnesse and readinesse in preparation, the greater signe of uprightness of

ix in m
 εὐδελος
 κωμειν ἡ
 λα οὐκ ἔστιν
 παροικε-
 ασμέναι.
 Plur.

Cap. 2.

of heart. When the Sacrifices, and the rest of that service of God was to bee performed, *2 Chron. 29.* wee finde that *ver. 34.* The Priests were too few, and the Levites were faime to helpe untill the other Priests had sanctified, had prepared themselves: but what was the reason the Levites were forwarder to sanctifie themselves than the Priests were? The reason is laid downe in the end of the Ver. *Because they were more upright in heart*: therefore by proportion it followes, that they that are most forward and most carefull to sanctifie and prepare themselves for the Sacrament, are the most sincere and upright in heart. And as in all Ordinances, so especially in the Sacrament, it is good to come with an upright heart. Wee come thither that it may doe us good, and that wee may receive good from God in it: with the more sincerity we come, the more may we look for good, *Psal. 125. 4.* *Doe good, O Lord, unto those that bee good, and to them that are upright in their hearts.* God will doe good in the Sacrament, to all such as come to
it

it with an *upright heart*. And they that come duely prepared, come with upright hearts.

Fourthly, no man can come so worthily as he ought, nor so fit as he ought; when we have prepared our selves the best that we can, yet alas, what a deale of deadnes and dulnesse of spirit, what a deale of hardnesse of heart will come along with us? But here now is one singular encouragement to seeke God in this Order of preparation. *Though a man may have many wants*, may come much short of that he should have, and be; yet if the Lord see that a man sets himselfe seriously to prepare himselfe, and that hee takes paines in the duty, that he may seeke God sincerely in the use of the Sacrament, he will winke at, beare with, and passe by many failings, and they shall prove *no hinderance at all to his profitable and comfortable receiving*. Consider that passage, *2 Chr. 30. 18. 19, 20, 21.* There were divers of them that had eaten the Passeeover otherwise than it *was written*; that is indeed a fault, for that was not to eat

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the Pasſeover after the due Order; and their faile was, *That they had not clenſed themſelves*: they failed in ſome legall and ceremoniall purification: but yet, though they failed in outward preparation, yet they were carefull of the inward and ſpirituall preparation of their hearts. That being done, though the other were over-ſlipped, *Hezekiah* prayes for them on this manner, *The good Lord pardon every one that prepares his heart to ſecke God, the Lord God of his Fathers, tho hee be not clenſed according to the purification of the Sanctuary.* As if he had ſaid, Lord though theſe men have not purified themſelves with outward purification, yet in as much as they have prepared and purified their hearts, ſo long as the main and material thing is done, be pleaſed to pardon this faile: impute not this want unto them, neither let it be any barre to thy bleſſing, but that faile notwithstanding, let thine Ordinance bee powerfull and effectuall unto them. And ſee what the ſucceſſe was, *verſ. 20.* *And the Lord hearkned to Hezekiah, and healed the people.*

people. And *verse 21.* There followed great gladnesse of heart in the people, *they kept the Feast of unleavened bread with great gladnesse.* See then how gracious God is to passe by all wants and weakenesses, to heare them and hide them, when people are carefull of the maine, to *prepare their hearts* to seeke God in an Ordinance. There followes gladnesse and joy of spirit upon it, that was a signe of Gods being well pleased with them. And that is ever the fruit of preparation; a prepared heart shall be a joyfull heart. See *2 Chr. 29. 35, 36.* *So the service of the house of the Lord was set in Order. And Hezekiah rejoyced, and all the people, that God had prepared the people.* Here was Gods service set in Order, and Gods servants set in Order, their hearts prepared and set in Order; and *Hezekiah and all the people rejoyced.*

CHAP. III.

Of the great danger of comming to the Sacrament without preparation.

Sufficient might these things already mentioned be, to make us carefull to come to the Sacrament after the due Order with preparation. But because our carelesse hearts are not so easily wrought upon; try we yet a little further what we may be brought unto by shame or feare of danger: for to come to the *Sacrament* without due preparation, is both a shamefull and a dangerous thing.

I First, it is a *matter of shame*. It were a matter of *foule shame*, for a man to come and sit downe at a great mans Table in rags and tatters, in his nastinesse and filchinesse: and in such a case how would we take and tucke up such an one, *Art thou not ashamed* to come to such a mans Table in so base a fashion? What an uncivill fellow art thou, in such a gaibe to come into such a presence?

Rogo vos, fratres, diligenter attendite, si ad mensam cujusque potentis hominis nemo praesumat cum vestibus conscriptis & inquinatis accedere, quanto magis, &c. Aug. De temp. Ser. 151.

tence? And is it not then a matter of fouler shame, to come rudely, unpreparedly, and unbeseemingly, unto the Lords Table? Consider that 2 Chron. 30.15. *The Priests and the Levites were ashamed, and sanctified themselves.* And why were they ashamed? because they had so long deferred their sanctification and preparation, and therefore at length for very shame did sanctifie themselves. It was a matter of shame then that they had so long put off their sanctification. They have cause of shame that sanctifie not themselves in due time for holy duties. And if it be a matter of shame to deferre it, though done at the last; then how much more is it a shame to neglect it altogether, and not to doe it at all? If a foule cloath should be laid on the Communion Table, if the Napkin wherein the bread is laid were not cleane; if the Cup and Vessels in which the Wine is put, were not made handsome and decent, men would cry shame

Quid verò
annon vi-
des vasa
abluta adeo
nitida &
splendida?
His longe
mundiores
oportet esse
animas, his
sanctiores,
& splend-
diores.

Quare?
Quoniam
illa propter
nos fiunt
talia. Illa
cum qui
inest non
participat,
non senti-
unt. Nos
ante parti-
cipamus, &
sentimus.

Nunc autē

vase quidem sordido uti nolueri, sordida autem & immunda accedis
anima? ποῦ μὲν ὁ πῶς τὸ ἀεὶ ἕσται & ἀσώμωτος Chry. in Eph. 1.
hom. 3.

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of it, and would say that it is an arrant shame that the linnen and vessels be in such a case; that it is an arrant shame that these things are not provided and prepared to bee in more decent and cleanly order. And a shame it were indeed: there ought to bee an outward decency in these things. Our Saviour made no choise of any roome at adventure to eat the Passeover in, but of a decent handsome furnisht roome, *Luke 22. 12. Hee shall shew you a large upper roome furnished, there make ready.* Now then were it a shame that the vessels and linnen should not in their kind bee fitted, and decently prepared: what a foule shame then not to have our soules and hearts prepared? what is a foule cloth or a sullied vessell, to a foule and an unprepared soule? Oh shame, that men will offer to come to Gods Table with fluttish and unprepared spirits! should not we much more bee prepared than the vessels? They contain but the outward elements for our use; but we come to receive the body & bloud of *Christ*. Will we have the vessels prepared,

pared, and can we for shame come with unprepared hearts?

2 Secondly, it is a matter of great danger to come unprepared to the Table of the Lord: that eating of the Pascheover of theirs *otherwise than was written*, 2 Chron 30.80. it was a dangerous thing: and Hezekiah was faine to make speciall suit for mercy for them. And yet that want of theirs was but an omission of some Legall Ceremony. How much more dangerous had it bin if for the inward substance of preparation they had done it otherwise than it was written? To come to the Sacrament without such preparation is dangerous indeed. The dangers are these:

1 First, that which the Apostle speaks of 1 Cor. 11.27. *Whoſoever ſhall eate this bread and drinke this cup of the Lord unworthily, ſhall bee guilty of the body and bloud of the Lord.* The end of the Sacrament and our comming to it, is to *ſhew forth the Lords death.* But now if we come unpreparedly to it, we make our ſelves guilty of the Lords death. We come to the Sacrament to drink the

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Quaratio-
nereus fit
indigne
assumens?
perinde
nimirum
ac si ipte
sanguinem
Domini
effundat.
Ven. qui
rum pupu-
gerunt
Christum
non ut bi-
berint ef-
fuderunt,
verum ut
effunde-
rent, sic in-
digne bi-
bens nihil-
que inde
commodi
referens
frustra ac
temere
profudit
sanguinem.
Theophil.
in 1 Cor. 10.
& Chrys.
1 Cor. 11.
hom. 27.

Lords blood, but if we come unprepa-
redly to it, we come to *shed the Lords*
blood, and so instead of *drinkers* prove
shedders of Christs blood. An unwor-
thy receiver is guilty of Christs blood:
how so? because he doth so as if hee
shed his blood: he doth so as the shed-
ders of Christs blood did. For look as
they that crucified and pierced *Christ*,
poured not forth his blood that they
might drink it, but only that they might
poure it forth and shed it: So he that
doth unworthily and unpreparedly
drinke his blood, receiving the reby no
profit nor benefit, hee hath rashly and
in vaine, shed his blood. Now doe but
sit downe and consider how fearefull a
thing it is to be guilty of *Christs blood*.
It is a fearefull thing to be guilty of any
mans blood, yea, to be guilty of a wick-
ed mans blood, how much more then
to be guilty of the blood of the son of
God, of the blood of God? *Deliver me,*
O Lord, from blood guiltinesse, cries *Da-*
vid, *Psal. 51*. It is a very heauey thing,
to have an hand in mans blood. That
same is a sad Text, *2 Sam. 3. 28, 29. I and*
my

my kingdome, sayes David, are guiltlesse before the Lord forever from the bloud of *Abner* the sonne of *Ner*, let it rest on the head of *Ioab*, and on all his Fathers house, and let there not faile from the House of *Ioab*, one that hath an issue, or that is a Leaper, or that leaneth on a staffe, or that falls on the sword, or that lackes bread.

What an heavy Imprecation was this upon *Ioab*, and that for the bloud of *Abner*, who was none of the best neither? And if so heavie a curse upon *Ioab*, for being guilty of *Abner's* bloud, how much more heavie will the curse be upon him that shall be guilty of the bloud of Christ? God will require the bloud of a man at the hands of a beast, *Gen. 9. 5. The Ox that killed a man must be stoned to death, and his flesh must not be eaten, Exod. 21. 28.* Doth GOD take care for Oxen (sayes Saint Paul) in another case, and doth God doe justice, and require justice to bee done upon Oxen? doth here require mans bloud at a beasts hand? Then how much more will hee doe justice upon men that are guilty of *Christs* bloud? and how much
more

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more will he require his Sonnes blood at the hands of reasonable creatures, that by unprepared receiving the Sacrament, make themselves guilty of it? *Judas* his great sinne, for which, his soule and his memory is everlastingly accursed, was the betraying of innocent blood, the betraying of *Christs* blood; his sin was, That he was guilty of the blood of the Lord. The horrible sinne of the *Jewes* which we professe with so much indignation to abhor and detest, it was the shedding of *Christs* blood: and how remarkable and dreadfull a curse and vengeance, hath lyen upon their heads for the space of above fifteene hundred yeeres for that very blood, according to their owne wish, *His blood upon us, and upon our children?* And doth it not then deeply concerne men to take heed how they make themselves guilty of that blood? Why then in the feare of GOD take heed of comming to the *Sacrament* unpreparedly. If thou comdest unpreparedly, thou comdest unworthily; and if thou comdest unworthily, instead of being

being a drinker, thou wilt be a shedder of Christs blood. Blood is a crying sin, take heed above all things of having blood cry against thee; but especially take heed of having *Christs* blood cry out against thee. Christs blood indeed applied by faith, *speaks better things than the blood of Abel*: but if we make our selves guilty of it, as we do, if we come unpreparedly and unworthily to the Sacrament, it speaks no better things than the blood of *Abel*: it then speaks and cries as *Abels* blood for justice and vengeance. Woe be to him for whom Christs blood speaks not; but woe a thousand times more to him against whom Christs blood cries. All which considered, were enough to make unworthy and unprepared ones to resolve with themselves in the case of receiving the Sacrament, as *S. Chrysostome* did in the case of giving it to unworthy ones. *I will rather, sayes he, give my life, than I will give the body of Christ to any unworthy one. And I will rather suffer mine owne blood to bee shed, than I will give that most holy blood to any but him that*

Quod si ipse pellere non audes, mihi dicas. Non permitte ista fieri. Animam prius tradam, quam do vinicum corpus alicui indigno: sanguinemque meum potius effundi patiar, quam sacratissimum illum sanguinem præterquam digno concedam
chryf. in Mat. hom. 64.

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is worthy. So should this consideration worke men to those thoughts. Is it so dangerous to receive the Sacrament unpreparedly? Shall I thereby make my selfe guilty of *Christs* blood? Then surely I will rather lose my blood, than by unprepared and unworthy receiving make my selfe guilty of such blood.

2 The *second danger is*, That a man comming unpreparedly to the Sacrament, he not only receives no good, but a great deale of hurt to his soule. *Good* he receives *none*. *God* blasts his Ordinance to such a soule, so that it shall not yeeld its fruit and its efficacy unto such an one, *Isay* 1. 13. *Bring no more vaine oblations.* Were not those oblations of Gods owne appointment, and by his owne precept? Why then are they called *vaine oblations*? because they were to them in the use of them but vaine. Then a thing may be said to be *vaine*, when there is no profit in it. Things are vaine things, which are unprofitable things, *1 Sam.* 12. 21. *Vaine things which cannot profit.* That is a vaine thing, that yeelds not a man fruit
answe

answerable to his paines and endeavours
*Levit. 26. 20. And your strength shall
be spent in vaine, for your Land shall not
yeeld her encrease, neither shall the Trees
of the Land yeeld their fruits :* They
should use their strength in tilling and
planting the Land ; and yet all their la-
bour should be vaine, because the Land
should not yeeld her increase, nor the
trees their fruits. So here, when a man
shall use Ordinances, come to the Sa-
crament, and they do not nor can pro-
fit him : when a man comes to the Sa-
crament, and it doth not yeeld its in-
crease and its fruit, then is the Sacra-
ment vaine to such a man : and then the
Sacrament yeelds not fruit, when men
come unprepared unto it ; for want of
preparation was the thing that made
their oblations vaine, as appears. / *sa. 1.
16. 17, 18.* For those whom he forbids
comming before, he bids them come
upon their preparation. *Come now,*
namely, when you prepared yourselves
as is required, *Ver. 16. 17.* To come to
the Sacrament, and not to partake of
the benefit and fruit of it is an heavie
thing.

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thing. And it is the case of every unworthy and unprepared communicant. The same curse is upon him that was upon the Prince of *Samaria*; *2 Kings 7. 2. Behold thou shalt see it with thine eyes, but thou shalt not eat thereof.* They see the plenty that God provides, but yet they eate not of that spirituall provision, with which God so richly furnishes his Table. They are spiritually in this case under those curses, *Hos. 4. 19 They shall eat, and not be satisfied, Hag. 1. 6. Ye eat, but yee have not enough; ye drink, but yee are not filled.* There is a Law, *Deut. 16. 16.* That three times in a yeere they must appeare before God, in the three solemne Feasts: *And they shall not, (sayes the Tex) appeare before the Lord empty.* So must it be with us when wee appeare before God in this solemne feast at the Sacrament, wee must not appeare empty before the Lord. He that is void of that disposition of spirit which God requires, hee that comes unprepared, hee *appeares empty.* And what will the danger be of appearing empty? Surely as we come, so

so shall we goe; God will send us away empty. As in another sense, God sends away *the rich and the full empty*, Luke 1. 53. so in this sense hee sends the *empty away empty*. Yea, the Ordinance of the Sacrament which in Gods institution comes to us as *Paul to the Romans*, Rom. 15. 29. *And I am sure that when I come unto you, I shall come in the fulnesse of the blessing of the Gospel of Christ, shall come empty handed to us, and shall prove an empty Sacrament unto us.* So that upon our receiuing, it shall bee no better with us, than with those in that case, *Isa. 20. 8. It shall even be as when an hungry man dreames, and behold hee eats, but hee awakes, and his soule is empty: or as when a thirsty man dreames, and behold he drinks, but he awakes and behold hee is faint, and his soule hath appetite.* So shall it bee with every unprepared Communicant, hee may eat and drink the outward elements, and may thinke to eat Christs flesh, and to drink Christs blood, but he is but in a dreame, hee is never the fatter nor the fuller for his dreame, hee came *empty without preparation,*

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* Sacramē-
ta quidem,
quantū in
se est, sine
propria
virtute esse
non pos-
sunt: nec
ullo modo
se absentat
divina ma-
jestas my-
steriis, sed
quamvis ab
indignis se
sumi vel
contingi
Sacramen-
ta permit-
tant, non
tamen pos-
sunt spiri-
tus esse
participes
quorum in-
fidelitas vel
indignitas
tantæ san-
ctitudini
contradicit
Cypr. de
cæn. Dom.

ration, and he goes away *empty* without profit; *his soule is empty*. It was a sad threat against those that refused to come to the Supper when they were invited, *Luk. 14. 24. I say unto you that none of those that were bidden shall taste of my Supper*. They should not so much as taste of it. There be many that come to the Supper in the Sacrament, and yet though they come, meete with that judgement that was threatned against them which refused to come to that Supper. They come and taste not of this Supper; taste not the sweetnesse, fatnesse, and goodnesse of this Ordinance. And all because they come unprepared thereunto. * Not that Gods Ordinance in it selfe is forcelesse, and ineffectuall, or that Gods hand is shortned, that he cannot convey a blessing thereby, but therefore the Sacrament proves a dry and an empty brest unto them, because they come so unworthily and unpreparedly to it.

But yet this is not all. It is bad enough to receive no spirituall good by receiving the Sacrament, but there

is

is a further danger in it, there is a great
deale of spirituall hurt received by it,
when received unpreparedly. For that
is a sure thing, that when men receive
not good by Ordinances, they alwayes
withall receive a great deale of hurt,
and when they are not the better, they
are the worse for them. So much that
of the Apostle implies, *1 Cor. 11. 17. That
you come together, not for the better but
for the worse.* And he speaketh it of their
comming together to the *Sacrament*, as
appeares v. 20. So then when men come
to the *Sacrament* and are not the better,
they are the worse. Men should come
together to the word and to the *Sacra-
ment* for the better; to be the better for
it, to be quickned in their inner man; to
have cōmunion with *Christ*, to receive
efficacy and vertue from him, but when
they doe not come together for the
better; and be not the better by these
holy duties, they are undoubtedly the
worse. They are the worse, for the *Sa-
crament* disorderly received without
preparation, spirituallly the worse, and
that in respect of a double spiritual dan-
ger.

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Nunquid
Satanas
tamen ante
cor ejus in-
traverat ?
Omnino
fratres, ante
buccellam
cor Iude
intraverat,
sed affectu,
& volunta-
te tantum;
sed post
buccellam
intravit
Satanas ef-
fectu, &
opere, ta-
men bona
fuit buccel-
la. August.
ad frat. in
erem. Ser.
18.

I First, instead of receiving Christ, we receive Satan. We come indeed to receive CHRIST, more quickning and grace from him; but comming unpreparedly, wee not onely receive not Christ, but wee receive Satan, and hardning from him in sinne, and more strength and greedinesse unto sin. *John 13. 26, 27. And when he had dipped the sop, hee gave it to Judas Iscariot the sonne of Simon, and after the Sop Satan entred into him.* Indeed it is said, *Luke 22. 3. That Satan entred into Judas before his going to the high Priests, and compacting with them, and before his receiving this Sop. He entred then,* that is, he began to enter, but now at the receiving of the Sop he fully and wholly entred. His head was in before, but now after the Sop he gat in his whole body. *John 13. 2. The Devill had put it into his heart, to betray him,* but now as it is said of *Ananias, Act. 5. He had filled his heart.* So that Satan now was more powerfull and efficacious in him, than before, hurries and headlongs him more violently than before, brings him to a ful and set-
led

led resolution, to practice that perfidious villany in betraying his Master. Satans entry implies a most stiffe and obdurate resolution, without any further delay or deliberation, to goethorowstirch with this mischievous purpose, and therefore, *ver. 30. He went out immediately.* But now mark the time of Satans entry, and the time when the devill brought him to this thorow resolution of executing his treason, *After the Sop Satan entred into him.* This Sop was the close of the Sacrament of the Passeover, which Sacrament *Judas* had received, and the substance of that Sacrament the same with our *Sacrament* of the Supper now. Now one would have thought that *Judas* not despising the Ordinance, but having been present at so holy and religious an exercise, it should have beene a meanes to have weakened Satans puer, and to have holpen him with power and strength against Satan. But *Judas* comming unprepared, he is so farre from getting strength against Satan, that Satan gets strength against him, and that at the

Nam in *Iu-*
dum post
communi-
cationem
mensæ dia-
bolus in-
travit. non
quia con-
tempserat
dominicum
corpus, sed
quia impu-
dentia *Iu-*
de & ma-
lignitas
mentis, ut
ad-

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 versarius
 in eo habi-
 taret effe-
 cit: ut dis-
 cas quod
 indigna, &
 fucata mē-
 te mysteri-
 orū secreta
 celebranti-
 bus a dia-
 bole prę-
 parantur
 infidię, &
 magis ac
 magis assi-
 milantur
 eis qui non
 æquo ani-
 mo Com-
 municare
 festinant:
 & hæc di-
 co, non ut
 vos terreā,
 sed ut cau-
 tiores effi-
 ciam. Ne-
 mo sit Iu-
 das in men-
 sa. Chrys.
*de proditio-
 ne Iude.*
 hom. 30.

very time of the Sacrament, 1 Cor. 10. 21. *Ye cannot drinke the cup of the Lord and the cup of devils: ye cannot be partakers of the Lords Table, and of the Table of devils.* But yet wicked men that are unworthy, and unprepared, because they drink the cup of the devill, there-fore when they drinke the cup of the Lord, are so farre from receiving the Lord, that they rather receive him whose cup they love. Because such de-light in the Table of devils, therefore when they come to the Lords Table, Christ enters not after the bread, but he enters that entred into *Judas*, hee in whose table they doe delight. And so an unworthy receiver makes the Table of the Lord to be to him a table of devils, and his cup the cup of devils, be-cause that after the unworthy and un-prepared receiving of the Sacrament, Satan enters. Sacraments unprepared-ly received, are so farre from making a way for CHRIST to enter, that they doe but prepare and make a way for Sathans entrance. Satan enters when the Sacrament is unworthily received;
 and

and brings men from the Sacrament with more hardenesse of heart, with more power and strength in them to carry them to their old and former sinnes. Now it is a very fearefull thing to have Satan enter into us at the Sacrament: it is fearefull to have him enter into us at any time, in any place; but to have him enter at the *Sacrament*, at the Lords Table, this is farre from fearefull. To rise up from the Lords Table with greater greedinesse, and more eagernesse after our lusts; to rise from the LORDS Table with more strength and mind than before, to doe the devil service; is wondrous fearefull. And doth thine heart tremble at the thoughts of such going from the Sacrament? then let thine heart tremble no lesse at the thoughts of such comming to the Sacrament, of comming unpreparedly unto it. Loth thou wouldest be to have Satan enter but into thine house, be as loth to have him enter into thine heart, especially in the use of the Sacrament: and as thou wouldest be carefull to prevent so great a danger,

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Nam & Sacramentū
sicut accipit ad vitam
dignus, sic ad iudiciū,
& mortem propriam
indignus. Sacramentum
n. sine re Sacramenti,
mors est fumentum.
Res vero Sacramenti
præter Sacramentum
vita æterna est accipienti.
Bern. in Gen. Dom. Ser. 2.

so dismall a case; so look to it to come in due order, duly prepared for the Sacrament.

2 Instead of receiving that which might further our salvation, *wee shall receive judgement, and damnation.* We come to the Sacrament to further our salvation, but comming unpreparedly further our damnation, *1 Cor 11. 29. He that eats and drinks unworthily, eates and drinks his owne damnation.* The Paschall Lamb might not be eaten raw *Exod. 12. 9. Eat not of it raw.* To teach that the Sacrament must not be eaten unpreparedly. He that receives *unpreparedly*, eats the Sacrament *raw*, because he comes *rawly*, and eats it *rawly* and unpreparedly. Now to have eaten the Paschall Lamb *raw*, had been both unwholesome, and dangerous. He that eates *raw flesh*, never digests it kindly. The eating of flesh that hath not beene so well prepared as it should, that hath beene somewhat too *raw*, hath cost many a man his life. As dangerous as eating of *raw* flesh is to the body, so dangerous to the soule is the eating of the
Sacra-

Sacrament *rawly*, and unp^{re}paredly. It appeares by 2 Sam. 6.6. that *Vzzah* put forth his hand to the Ark of God upon a good intention, to save the Arke from a fall when the Oxen stumbled, or shooke it. But his good intention notwithstanding, there was an *error*, or a *rashnesse* in it. And for that errour, and rashnesse the anger of God was kindled against *Vzzah*, and for that errour and rashnesse God smote him there, and there he dyed by the Arke. What is the Ark of God to the body, and blood of the Son of God? And if God punisht him so severely for his *error*, that hee *rashly* layd hold on the Arke, which yet hee did out of a sudden feare of the Arks comming to some hurt & miscarriage, and without deliberation, there being no place for deliberation in so sudden a chop; if yet God was so severe against him, how much more are they in danger to be smitten for their errour, that will rashly put forth their hand to lay hold on the body and blood of *Christ*? Especially not doing it rashly upon any sudden occasion that puts them upon

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Idcirco alii
sunt hæc
munera
odor vitæ
in vitam,
alio odor
mortis in
mortem:
quis omni-
no iustum
est, ut tanto
beneficio
gratiæ con-
temptores,
et in in-
dignis tan-
tæ gratiæ
meritas
non faciat
mansione
pro. de
cen. dom.

it, but having time, and liberty for de-
liberation; yea, and doing it against so
many faire warnings as they continu-
ally have: Every one that meddles
with the Sacrament unpreparedly,
meddles with it rashly, and hee that
meddles rashly, is in danger of *Gods*
stroake, of a worse stroake than *Vzzah*
was, of a stroake upon the soule, for hee
that eates and drinks unworthily, eates and
drinkes his owne damnation. So strange-
ly doth our unpreparednesse pervert
Gods Ordinance, and of an Ordinance
of life makes it an Ordinance unto
death. That as they spake in that case,
1 Reg. 4. 40. O thou man of God, death is
in the pot: So it may be said unto an un-
prepared Communicant, *O thou un-*
worthy receiver, Death is in the cup. If
thou drink unpreparedly, thou drinkest
thine owne death. And as *God* speaks
of *Ierusalem* to the enemies of it, *Zeck.*
12. 2. Behold I will make Ierusalem a cup
of poyson or a cup of trembling unto all
the people round about, so may it be said
of the cup in the Sacrament to an un-
prepared receiver. Behold I will make
the

the cup in the Sacrament a *cup of poyson*, or a *cup of trembling* to all unprepared Communicants.

The Emperour *Henry* the seventh, was poysoned in the bread by a *Monk*, and Pope *Victor* the second, was poysoned by his Subdeacon in his Chalice and one of our *Bishops* of Yorke was poysoned at the Sacrament, by poyson put in the wine. Now if poyson were mingled with the Sacramentall bread, or if poyson were put into the Cup, would not men tremble to eate that bread? would not that cup be a cup of trembling? would not the very feare and suspicion of poyson make men tremble to drinke of it? Assuredly if thou be an unprepared receiver there is *poyson* in thy bread, in thy cup, and it will poyson thy soule to death. And therefore it should make men as much tremble to come unprepared, as they would tremble to goe away with their soules poysoned.

If a *sonne* shall aske bread of any of you that is a Father, *will hee give him a stone?* sayes our Saviour, *Luk. II. II.*

We

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Interijt
nefarie ne-
catus vene-
no per in-
fectum pa-
nem sacrū,
Bene coi-
venti, a
Bernhardi-
no Mona-
cho è fami-
lia fratrum
prædicato-
rum qui ad
hoc à Flo-
rentinis
erat con-
ductus.
Carion.
Chronic.
lib. 5.

Medicus
enim non
daret ve-
nenum, sa-
lutem me-
dicus dedit,
sed indigne
accipiendo,
ad pernici-
em accepit,
Aug.

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We professe when we come to the Sacrament, that we come to seeke *bread*, and *food* for our soules. And bread, the true living bread that came down from heaven is there to bee had, but when wee come unprepared, it so falls out with us, that instead of *bread* we have a *stone* given us, a stone that will choke us. The devill would have had our Saviour to have *turned stones into bread*, but contrarily men comming unpreparedly turne the *bread* in the Sacrament *into a stone*, so that not only no more nourishment by it than by a *stone*, but so much danger by it, as by feeding on a *stone*, which is no lesse than death. *I will*, sayes David, *Psal. 116. 13. Take the cup of salvation.* How many in taking the cup in the Sacrament take the *cup of damnation*? Either, take it a *cup of salvation*, or take it not at all.

3 The *third danger* is *bodily danger*. Unprepared receiving brings bodily judgements upon men, as sicknesse, weaknesse, yea and death it selfe, *1 Cor. 11. 30. For this cause many are weak, and sickly amongst you, and many sleepe.* For
what

what cause? For receiving the Sacrament unworthily, and comming unpreparedly to it: yea, and some think that it might bee the Pestilence that was amongst them for that *sinne*, at least some mortality was at that time amongst them. As for the neglect of his worship, and Ordinances, *God falls upon men with the Pestilence, Exod. 5. 3.* So no lesse is he provoked for the undue Order of using his Ordinances to fall upon men either with *Pestilence*, or other sicknesses. There be many when they be sick will confesse themselves to be sinners, and that it is for their *sinnes* that God brings sickness upon them. Custome, and fashion teaches men at the least to say so much. But if a man should aske them wherein they be sinners, or for what *sin* Gods hand is upon them, that they know not. *I have dreamed a dreame*, sayes Nabuchadnezzar, *Dan. 2. 3.* but he knew not what his *dreame* was. So, *I have sinned*, sayes many a one in his sickness, but yet can scarce tell wherein, if he were put to it. I will tell you therefore wherein you
are

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are *sinners*, and for what one *sin* amongst many others God layes sicknesses, and that unto death upon you. *For this cause*, for your unprepared and unworthy receiving the Sacrament. *For this cause* God takes away your health, visits you with fore, sharp, long, mortall sicknesses. *If we would judge our selves, we should not be judged*, 1 Cor. 11. 31. Because men doe not by *judging* themselves, prepare themselves before they come, therefore God doth *judge* them by punishing with sickness and untimely death after they come. It may be there be some that greatly regard not the danger of their souls that yet love their healths, and lifes well enough. If Spirituall dangers will nor, yet let temporal dangers make men look about them. When God cast *Adam* out of Paradise, he set an Angell with a *flaming sword* to keep him from offering to make a re-entry. If *Adam* would have adventured, he had certainly gone upon his owne death. And so hath God set all his threatnings against unworthy receivers, as so many *Angels with flaming swords*,

swords, to keep off all unprepared persons from the Sacrament. And because all this, notwithstanding they will adventure to come in their unpreparedness, therefore they smart for it, God kills them with death for it. GODS judgements have beene very remarkable upon such as have profaned, despoiled, and abused either the Table, or Vessels belonging to the Sacrament, or the Elements themselves.

For the prophaning of the Table, memorable is that divine vengeance which was upon *Julian Vnckle* to *Julian* the Apostata. Hee comming into a Church at *Antiochia*, prophaned the Lords Table by pissing upon it in contempt, and smote *Euzoias* the Bishop who chode him, and sought to hinder him from such horrible villany. But not long after divine justice found him out, for he died miserably, being taken with a disease that rotted his bowels, so that his excrements came from him not by the accustomed passages of nature, but came thorow his wicked mouth, which had said to *Euzoias*, endeavouring
to

Centurion
Magdes
cent. 2. 2.
Theod. 2. 2.
C. 11. 12.

Julian
died miserably
being taken with
a disease that
rotted his bowels
so that his excrements
came from him
not by the accustomed
passages of nature
but came thorow
his wicked mouth

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to hinder him from that vile act, *that the divine providence took no care at all of Christians affaires.*

Centuriat.
Magdeb.
ibid. &
Theod.

For despising the *Communion* vessels, or scorning at it that such precious vessels should be used at the Sacrament, that justice of God is remarkable upon *Felix* Treasurer to *Iulian* the Apostata, and himselfe also an Apostata, for he beholding in the same Church those vessels which *Constantine*, and *Constance* had given for that use. *Beheld*, saith he in scorne, *what vessels the Sonne of Mary is ministred unto withall*. But suddenly the stroke of God was upon him, and he perisht miserably, bleeding day and night at the mouth.

En quali-
bus vasis
ministra-
tur Mariae
olio.

In his learned
book of the Insti-
tution of
the Sacra-
ment. li. 5.
c. 3. sect. 5.

For abuse of the Elements: The *Donatists* that cast the holy Sacrament to the dogges, were themselves after devoured of Dogs. The Reverend and learned *Bishop* that now is of *Durham*, reports a story upon his owne knowledge of one *Sir Booth*, a Bachelour of Arts in *S. Iohns* Colledge in *Cambridge*, who being *Popishly* affected at the time of the *Communion*, took the consecrated bread,

bread, and forbearing to eat it, conveyed, and kept it closely for a time; and afterwards threw it over the Colledge wall: but a short time after, not induring the torment of his guilty conscience, hee threw himselfe headlong over the battlements of the Chappell, and some few houres after ended his life.

Now howsoever all these were *sinners* in another kinde than unprepared receivers bee, yet thus farre these examples may be of use to our present purpose, to let us see that God is a jealous God in the case of his Sacrament abused and despised, that he will be a swift witnes, and a severe Iudge against such. And though unpreparednesse, and unworthy receiving bee not a *sinne* so foule as those grosse prophanations, yet therein there is a prophanation of *Gods* Name, and Ordinance, and therefore very dangerous, because God will not beare nor brook prophanations of his Ordinance.

4 In the *fourth* and last place, consider this one thing. It is a very dangerous thing

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thing not to come to the Sacrament, to neglect Gods Ordinance in an infrequent use thereof, or utter disrespect of it, *Gen 17. 14.* Hee that neglected circumcision was *to be cut off.* And we see that God would have killed *Moses* for neglecting his Childs circumcision. *Exod. 4. 24.* And see that place, *Num. 9. 13.* But the man that is cleane, and is not in a journey, and forbeares to keepe the Paschever, even the same soule shall be cut off from his people, because he brought not the offering of the Lord in his appointed season, that man shall beare his shame. And we know the severity of their punishment that neglected to come to that Supper of the King, *Mat. 22. 5, 7.* They made light of it, and went their wayes, &c. But when the King heard thereof, he was wroth, and hee sent forth his armies, and destroyed those murtherers, and burnt up their citie. Not to use the Sacrament, and to be without it, is all one. And to be without the Sacrament, and without CHRIST, and without God in the world, are joyned together, *Eph. 2. 11, 12.* whilst they were called *uncircumcision,*

at

at that time they were *without Christ*, and *without God* in the world. And the necessity of the use of the Sacraments appears by this, that before the Israelites must enter into Canaan, they must be circumcised, and eate the Paschever, *Ioh. 5. 7, 10.* To teach that all that will enter into the heavenly Canaan, must of necessity in obedience to *God's Commandement*, bee partakers of his *Sacraments*. It is therefore very dangerous to be without the Sacrament, not to come to it when *God* invites to it. And yet as dangerous as it is, not to come to the *Sacrament*, yet it is no lesse dangerous to come, if we come *unpreparedly*. *Unprepared comming* is as dangerous as *not comming*. It is with this *Supper* in the *Sacrament*, as it was with that *Supper* of the *Kings*, *Mat. 22.* They that neglected to come, and absented themselves, they smarted. But *ver. 11.* there was one that came to the *Supper*, and yet hee seemes to be more severely punished than those that came not. What shall men be punished for not comming, and be punished for comming too? Yes

Etenim sic vivendum est ut panem illum semper accipere valeamus, quia vix ei qui se alienum fecerit ab eo: Et multum vix illi qui spurcus & immundus accesserit. Vtrobique grande periculum. Ideo magna necessitas instat ne indigni inveniamur. Bern. de ordi. vitæ.

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Non dixit,
Cur accu-
buisti? sed
ante accu-
bitum &
ingressum
eum dicit
esse indig-
num. Non
enim dixit,
Cur accu-
buisti? sed
cur intrā-
sti? *chrys.*
ad Ephes.
hom. 3.

Surely, if they come not as they should, comming will not serve the turne. Mark that question, *ver. 12. Friend how camest thou in hither?* He doth not say, Friend, *how satest thou downe*, but *how camest thou in?* Thereby implying that his *sinne* was not, that some indisposition had overtaken him in sitting downe, but that hee did not looke to himselfe, and prepare himselfe before he came in. So it is in the Supper of the Lord. A man may transgresse as well in an *unprepared presence*, as in a *prophane absence*. And he may incurre a danger by comming, as well as by not comming. There is not a man comest to the Sacrament, but *God* hath an eye upon him to take notice how he comes in, and if he come not in prepared, hee is like to heare of it to his sorrow. We come to the Sacrament to enquire of *God*, to seeke his face, and to receive a gracious answer from him. But if we come *unprepared*, instead of an answer we shall meet with a question. *Friend, how camest thou in hither?* Such a question as will trouble us to answer. Such a que-

a question as will gag us, that we shall not have a word to say for our selves. A great many cannot endure their Ministers should question it with them, to prepare them the better for that holy duty; but let such know that God himselfe will question them, and put them such a question as will smite them dumb, and speechlesse: such a question; to which because they can make no answer, they must answer it in another kind, *Take him, bind him hand and foot, and cast him into utter darknesse, there shall be weeping and gnashing of teeth.*

CHAP. III.

Of the necessity of knowledge in a Communicant.

THUS wee have seene how needfull preparation is to the receiving of the Sacrament after the due Order. It followes now to consider *what this preparation is*, or wherein it stands. The preparation required before the Sacrament, is two-fold: *Habitual* and *Actuall*.

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Habitual preparation stands in the having of all such dispositions and graces, as qualifie a man for the work of receiving. *Actuall preparation* stands in the exciting and awaking of those graces and dispositions, and renewing of them when a man is to receive. Both these must be done by him that will receive in due order. It is here as in preaching. A man that will preach the Word, must first bee habitually prepared for the work, by having such gifts, graces, abilities, and ministeriall qualifications of learning and knowledge in the Scriptures, as are required to accomplish and furnish a man for that worke. Hee must be a man well read, well studied. Now though a man bee a furnished man, and have competent abilities, yet hee will not on a sudden without any study step up into the Pulpit, take a Text at adventure and fall a preaching; but besides his habitual preparation in the course of his studies, he will study afresh upon a particular text, and for a particular Sermon, and bestow speciall pains for that particular worke; and that is

Actuall

Actuall preparation, Mat. 13. 52. Every Scribe which is instructed unto the kingdome of heauen...bringeth out of his treasure things new and old. He is instructed unto the kingdome of heauen, he hath a treasure of things new and old. There is his habituall preparation for preaching; he brings them out, namely by studie and meditation, he gatherstogether things apt and fit for the present worke; there is his actuall preparation. And there is first an habituall preparati-on before an actuall. Hee first studies Arts. Tongues, Divinity, and then after studies his Sermons: his first study is habituall, his second is actuall preparation. Though a man should study a Sermon, and have an actuall preparation, yet if he had not studied Divinity and other things needfull, but wanted habituall preparation, it would prove poore, lanke, empty stuffe: and though a man had studied Divinity, and had habituall preparation, yet if without study and premeditation, without actuall preparation hee should offer to doe the worke, he might be guilty of tempting

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God, might make but wild and confused worke of it, and might come off with a check. Neither of these thus preaching should preach after the due Order: and both these might be as those Prophets, *Zech. 13. 4.* *It shall come to passe in that day, that the Prophets shall be ashamed everyone of his vision, when he hath prophesied.* The first might well be ashamed, because he wanted *habitually*, the second, because he wanted *actually* preparation. Hee is not fit to preach that wants *habitually* preparation: hee may say (if called to preach) as *Zech. 13. 5.* *I am no Prophet, I am an husband-man; for man taught mee to keepe cattell from my youth.* I am not *habitually* prepared; I have not beene trained up in the Schooles, and amongst the Sons of the Prophets, but I am a Trades-man, I have beene brought up in the shop in a Trade from my youth: and though he be fit to preach that hath *habitually* preparation, yet if he want *actually* preparation, he is not ready to preach, nor provided for it at such a time. And therefore mark how the Rulers of the Synagogue

speak

speake to S. Paul and his companions, *Acts 13. 15. Ye men and brethren, if ye have any words of exhortation for the people, say on:* as if he had said, If ye be provided for a Sermon, if you have any meditations ready, bestow them upon the people. Hee did not desire they should adventure into the Pulpit with their extempory effusions, to poure out what ever came next hand, *2 Tim. 2. 15. Study to shew thy selfe approved unto God, a workman that needs not to be ashamed.* Timothy was a studied man, a man of rare and singular gifts and endowments; and yet for all that, if he would be an approved workman, S. Paul would have him study to doe it: hee would not have him rest on his *habituall preparations*, but would have him *actually* fit himselfe for his worke, when he was to work. Now this is the case in the Sacrament, there must be an *habituall* and an *actuell* preparation to it. A man that will receive the Sacrament, must first be furnished with such graces and dispositions, as a Communicant ought to have: and though

Ad nutritionem spirituale[m] requiritur non tantu[m] habitus & dispositio fidei, sed actus etiam ejus exercitus, & exercitatus, ita ut non omnes fideles semper digni sint convivere in hac coena, nisi fidem quam habent, excitent & exerceant pro ratione hujus instituti. Ames. Cat. p. 152.

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he have such graces as are requisite to habituall preparation, yet may he not therefore all on a sudden rush to the Lords Table, and without any more adoe receive the Sacrament: but first there must be an actuall preparing and fitting of himselfe for the work. Both must be had, or else no due order in the worke, or else no fruit from the duty. There be, that in their fashion do actuallly prepare themselves that yet are voyd of those graces that are required to habituall preparation. And there be that are habituallly prepared, and yet faile in an actuall fitting of themselves. To both these the Sacrament proves as *Isa* brooks to the Travellers, *Iob* 6. 19. 20. *The troops of Tema looked, and the companies of Sheba waited for them, as hoping by the waters of those brooks to have beene refreshed, but they were confounded because they had hoped, they came thither and were ashamed, because they came with an hope to have found water in those brooks: but they being dried up with the heate of Summer, their hope was disappointed, and so they*

they went away ashamed of their lost labour. So both those sorts of people come to the *Sacrament*, there they look and wait for some spiritual refreshment by it; but they may go away ashamed, because they hoped, and their hope is frustrate; they meet with no such thing as they hoped for. And the reason of their disappointment, is that which is spoken in another case, *Mat. 22. 8. The wedding is ready, but they which were bidden were not worthy.* The wedding was ready, but the guests were not ready. So the *Sacrament* is ready, and God ready in the *Sacrament* to doe his part, but these kinde of Communicants are not ready, either not ready by an *habituall*, or not ready by an *actuell preparation*, and because not ready, not worthy; and because not worthy, therefore their hopes disappointed. Now though both these be required, yet *habituall preparation* must bee in the first place; for no man can indeed *actually* fit himselfe, till he be habitually prepared; and in vaine is all *actuell preparation* where *habituall* goes not before it.

This

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This *habitual preparation* therefore stands in having the soule furnished with all such graces and dispositions as may make a man worthy, that is, fit for the Sacrament. And those graces and

dispositions are these, {

- 1 Knowledge.
- 2 Faith.
- 3 Repentance.
- 4 Charity.
- 5 Obedience.

All these must a Communicant be qualified with, that in the Sacrament seekes God in due Order, and the want of any of these makes him guilty of not seeking God after the due Order.

1 The first thing then that is required, is *knowledge*. The Apostle makes this a great fault in receiving the Sacrament, so to receive it, *as not to discern the Lords body*, 1 Cor. II, 29. *Not discerning the LORDS body*. Therefore that should be a mans care, so to come, as to discern the Lords body. This *Discerning* stands in knowledge, understanding and judgment, of the nature, use, and necessity of the *Sacrament*; the which, because they cannot be known with-

without the knowledge of the fundamentall principles of Religion, therefore under this discerning the Lords body, is included and comprehended a convenient and competent measure of knowledge of all the grounds of Religion: and that such knowledge is necessary for every one that desires to come after the due Order, will appeare by these following reasons.

I First, *God prizes knowledge more than the outward acts and performances of his service.* Yea, so highly prizes knowledge above outward performances, that if it should needs be that one must bee wanting, the knowledge of God (without publike performances) is more acceptable than publick performances, *Hos. 6. 6. I desired the knowledge of God more than burnt offerings.* Possibly the case might be so, that a man could not offer sacrifice, as it was with *David* in his exile, yet having the knowledge of God, he might be saved. But if a man did Sacrifice and offer Burnt-offerings, yet if he had not the knowledge of God, he could not be saved.

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There may bee cases in which a man cannot come to receive the Sacrament, but yet a man having the knowledge of God, he may be saved, *Iohn 17. 3. This is life eternall to know Thee, &c.* But let a man receive the Sacrament ever so often, yet if he be void of the knowledge of God, he cannot be saved; *For God will have men to be saved, and come,* he sayes not to the Sacrament, but to the knowledge of the truth, *1 Tim. 2. 4.* So that as in that case, so in this I desired knowledge of God more than receiving of the Sacrament. Men commonly desire the receiving of the Sacrament, more than the knowledge of God. But our desires should bee sutable to Gods desires. As he desires so should we desire, and hee desires the knowledge of God more than burnt-offerings, and so by proportion more than Sacraments.

2 Secondly, a man should so prepare himselfe for the Sacrament, as hee would prepare himselfe for his death, look how he would be loth to goe to his grave, so should he be loth to go to
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the Lords Table. A man that would die comfortably, would dye with the knowledge of God; and a man that would receive comfortably, would receive with knowledge. It is a dreadfull thing to die without knowledge. If a man dye without knowledge, I know but one way with him. It is threatned as an heauey judgement, *Iob 36. 12. They shall dye without knowledge.* And that is an heauey saying, *Iob. 8. 21. Ye shall die in your sinnes,* that is, yee shall die in a damned condition. Now to die without knowledge, is all one as to die in our sinnes; for questionlesse he that dies in ignorance, dies in his sins; and so dying without knowledge, dies in a state of damnation. And ifso fearefull to die without knowledge, how fearefull to come to the Sacrament without knowledge? For what makes a man unfit to dye, makes him unfit to receive; and what condition is dangerous to die in, that condition is dangerous to receive in. A man is not fit to receive, that is not in a state of salvation as no man is fit to die that is not in such a state:

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a state: we are not in a state of salvation, but so farre forth as wee have the knowledge of the truth, *1 Tim. 2. 4. Who would have all men to bee saved, and to come to the knowledge of the truth. Therefore no salvation but where there is the knowledge of the truth.* No knowledge then, and not yet in the state of salvation; and what have we to do with the Sacrament that not in the state of salvation? That man that is fit for the Sacrament, and duly prepared for it, is fit and prepared for Heaven; and that man that is unfit for Heaven, is unfit for the Sacrament, and that man is unfit for Heaven, that is without the knowledge of God.

3 Thirdly, consider what is *the end of our comming to the Sacrament.* The end of our comming, is to have Communion with God in his Ordinance. And therefore there is a necessity of comming with knowledge. Hee only comes comfortably and profitably to the Sacrament, who therein hath communion with God; and one speciall way to have communion with him, is to

to have the knowledge of him, *Ier. 24. 7*
I will give them an heart to know mee that
I am the Lord, And they shall be my people,
and I will bee their God: when wee are
 his people, and he our God, then we
 have communion with him; and this
 cannot be that he should be our God,
 and we his people, *till we know him.* We
 have nothing to doe with the Sacra-
 ment, nor with fellowship with God
 therein, till we be his people; and his
 people we cannot be, till wee have an
heart to know him. A man will not have
 communion with any with whom hee
 hath not acquaintance, with such as are
 strangers to him. We doe decline fa-
 miliarity with strangers: where the
 knowledge of God is not, there men
 are strangers to God, *Eph. 4. 18.* being
alienated, estranged through the igno-
rance that is in them. And so, no know-
 ledge of God, no fellowship with God:
 no knowledge, no communion. And to
 what end is it to come to the Commu-
 nion without communion with God?
 A Communion without communion
 with God, is but a comfortlesse Com-
 munion.

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munion. As therefore we desire to have communion with God when we come to the Communion, so come with knowledge. Knowledge it is true that a man may have, and yet have no communion with God, but communion with God can no man have unless he have knowledge. A man is not fit to *partake of the Sacrament*, till hee be fit to partake of the *Covenant*; and that which is required to make a man fit for the *participation of the Covenant*, is no lesse required to make a man fit for the *participation of the Sacrament*. Now knowledge is necessarily required for the *participation of the covenant*, Heb. 8. 10, 11. *For this is the covenant I will make--- for all shall know mee from the least to the greatest*. That which is required to make us partakers of the covenant, is required to make us fit for communion with God; and that which is required to make us partakers of the Covenant, must needs be as much required to make us partakers of the *seale of the Covenant*. Such a necessity of knowledge there is in him that

that receives the Sacrament.

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4 Fourthly, consider how utterly unfit a man is, whilest hee is in ignorance. That appears in these particulars.

1 First, No man is fit to bee a partaker of the *seale* of the covenant, who is not in the covenant of grace, neither can say that he is so. Ignorant persons cannot say, that they are in the covenant of grace; for such as are in the covenant of grace, have received an *anointing, which teaches them of all things,*

1 *Iohn* 2. 27. And they that be effectually called, are taught of God, *Ioh.* 16. 45.

And they that are in covenant with God, they all *know him, from the least of them to the greatest of them,* *Ier.* 31. 33, 34.

Therefore they that *know not God*, that are not taught of God, they that are not *anointed*, are not in covenant with God. Such are all ignorant persons; they be persons unanointed, they be persons untaught of God, they know not God, therefore are they not in covenant with God, and being not in covenant, have nothing to doe with the

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Sacra-

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Sacrament: for in the use of the Sacrament there is a sealing of the covenant unto us. Now a man can have no right to have the covenant sealed unto him, till he be in the covenant; and ignorant persons are not in covenant with God: so that the ignorant mans receiving, is but the having of a seale to a blank. And what is a man the better for that? What is a man the better for having the Kings broad Seale, to a Parchment that hath nothing written in it? He hath nothing but a peece of Parchment and Wax, he hath neither land nor living, sealed and conveyed to him thereby. Iust so it is in this case.

2 Secondly, none have any benefit by the Sacrament, but such as are reall and actuall members of Christs body. The *Sacrament* is spirituall food, and all the members of Christs body receive nourishment, and growth by the use of this food, but yet they must be members of the body, or else no nourishment, growth, or life. Ignorant persons are not actuall members of *Christs* body.

body. They are captives of *Satan*, fast in the devils clutches and possession.

2 Tim. 2. 25, 26. They that know not the truth, are in the *snare of the devill*, and are taken captive by him at his will. Ignorance is the very power of the Devill,

Acts 26. 18. To turne them from darknesse to light, from the power of *Satan* unto God. That which is called *darknesse*

in the first, is called the power of *Satan* in the latter clause; so that the devill

hiving, and holding a man in ignorance hath, and holds him in his power. And

are such the members of Christs body, that are wholly in the power and possession of the Devill? Have the any

thing to doe to participate of Christs body in the Sacrament; that are no

members of his mysticall body? Are such as are Satans slaves, vassals, and

captives, fit to come to the Lords Table, and have fellowship with the God

of heaven?

3 Thirdly, an ignorant person is utterly unfit for the *Lords Table*. God forbade to offer the *blind*; the *blind* was an

abomination to him. And what difference

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rence betweene a *blind offering*, and the *offering of the blind*. A *blind offerer* that hath the eyes of his mind out, is worse, and more abominable than a *blind offering*. The Law denied a Leaper the benefit of civill society, therefore much more of holy Communion in publick services and sacrifices. Now an ignorant person is a kind of Leaper, he hath one perillous symptome of leprosie, namely that same, *Levit. 13. 44. The Priest shall pronounce him utterly uncleane, his plague is in his head*. Therefore when a man hath a plague in his head, he is utterly uncleane, and therefore to be shut out of the camp, *ver. 46*. Much more therefore from holy society. An uncleane man is not fit to come to the Lords Table, and every ignorant person having a plague in his head, is uncleane, and therefore unfit for the Lords Table. There be two things that shew an ignorant person unfit for the Sacrament.

I We judge *fooles* and *children* unfit for the Sacrament, and that upon that ground, *1 Cor. 11. 28. Let a man examine*

amine himselfe. Because they cannot examine themselves; for by the Apostles rules, whosoever cannot examine, and try himselfe, ought not to come to the Sacrament. Now therefore an ignorant person ought not to come, because it is impossible that an ignorant person should examine himselfe. Yea, if fooles and children ought not to come, then neither may ignorant persons, for they are children and fooles both. They be children, Heb. 5. 13. *For every one that useth milke, is unskilfull in the word of righteousness, for hee is a babe,* 1 Cor. 14. 20. *Be not children in understanding, but in understanding be men.* And fooles they be also, 1 Cor. 4. 22. *For my people is foolish.* And why so? They have not knowne me, they are foolish children, they have no understanding, Pro. 14. 7. *Goe from the presence of a foolish man.* But how shall I know him to be a foolish man? When thou perceivest not in him the lips of knowledge. Are babes, children, fooles, and sots fit for the Sacrament?

2 We all confesse that he is not fit to come to the Sacrament, that comes

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with an *ill mind*, Pro. 21. 27. *The sacrifice of the wicked is an abomination, how much more when hee bringeth it with a wicked minde?* At the best it is loathsome, but when brought with a *wicked mind*, it is worse by farre. Ignorant persons use to plead for themselves, that they have not the knowledge, and understanding which others have, and cannot answer as others doe, yet they hope they have as *good meanings*, and come with as *good mindes* as the best. Thus silly creatures delude they themselves, and their owne soules. Alas, what talke you of your *good meanings*, and your *good mindes*? Are not your *minds ignorant*? Have ye not *ignorant minds*? Why then be it knowne unto you that your *minds are naught*, *starke naught*. Will ye beleeve God? Heare what he sayes, Pro. 19. 2. *Without knowledge the minde is not good.* That mans *mind* then is *not good* that *wants knowledge*. And so hee comes with an *evill mind* to the *Sacrament* that comes with an *ignorant mind* thereunto. Though I be ignorant, sayes one, yet I thank God
I have

I have a *good mind*. How fillily is this spoken? as if one should say, though I have a *blind eye*, yet I have as good an eye as he that can see farthest. Wherein lyes the *goodnesse* of the eye, but in the sight, and the *goodnesse* of the mind, but in the knowledge of *God*? He cannot have a *good mind* that wants *goodnesse*. An ignorant person wants *goodnesse*. See *Rom. 15. 14. Yee are full of goodnesse*. How came they so to bee? *filled with all knowledge*. They must be first full of knowledge, that will be full of goodnesse. Full of knowledge, full of goodnes; voyd of knowledge, voyd of goodnesse. And what then dost thou talke of thy good mind, that hast as little goodnesse as thou hast knowledge in thee?

Therefore let all ignorant people be advised to take heed what they doe. It is wofull to consider the grosse ignorance of many Communicants, it would pitie a mans heart, and make his spirit bleed to see how many come to the Sacrament, and yet are utterly to seek in the very grounds of Religion. They

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heare of Christ, and they see a Sacrament, but what, or who Christ is, what is the end and use of a Sacrament, they know no more than such as have scarce heard of Christs Name. In the feare of God look to your soules, and get some competent measure of the knowledge of God, and Christ, before you offer to meddle with so holy an Ordinance. Especially let such look to themselves as may be taught, and instructed, and yet in a wilfulnesse, and rebellion of spirit, will not be taught, nor instructed, that they may be fitted for the Sacrament, but will continue in their ignorance, and wilfully come to the Sacrament therein. As the Lord speakes to such persons concerning the taking of the Covenant in their mouth, so it may be said of taking the seale of the Covenant into their mouths, *Psa. 50. 16, 17. What hast thou to doe that thou shouldest take my Covenant in thy mouth, seeing thou hatest instruction,* so in this case, what hast thou to doe, that thou shouldest take the seale of my Covenant into thy mouth, seeing thou hatest instruction, and refusest,

fulest, and scornest to be taught, and be holpen out of thine ignorance? The worst I wish to such rebellious spirits, is, that the time may never come, in which with weeping and howling, and wringing of hands, they do not curse the time wherein they scorned to bee taught, and instructed before they came to the Sacrament.

CHAP. V.

Of the necessity of faith in him that will be a worthy Receiver.

THE *second* thing requisite in *Habitual preparation*, is the grace of *faith*. Hee that will come and receive after the due order, must come with *faith*. It is in the case of the Sacrament as it was in the case of the sacrifices. The *Jewes* were very carefull, and precise to performe the outward rites of *Gods* worship, to bring their oblations, sacrifices, and the like. And yet God was offended at them, and solemnly contests with them, *Isa. i. 11. 15.* *To what purpose*

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purpose is the multitude of your sacrifices? Who hath required this at your hand, to tread in my Courts? Bring no more oblations. I cannot away with your new Moones, Sabbaths, and the calling of assemblies, &c. Now these may seeme strange speeches. To what purpose is the multitude of your sacrifices? Why? did not God Himselfe command them, and enioyne them? And doth God use to enioyne things to *no purpose*? Who hath required this at your hand, &c. Who but God Himselfe? Did not he require it, and charge them to doe it? Is God weary of his owne worship, Doth he hate his owne Ordinances, and are his owne services burthens to himselfe? It cannot be denied but all these services were of his owne appointment, he himselfe required them of them, he commanded sacrifices, incense, oblations, but hee withall commanded them to bee performed after the due order. He never required these things to be done in *that Order and manner* they did them. It was to *no purpose* to offer multitudes of sacrifices in

in *that order* they offered them, he hated their services done in *that Order* they did them. Why after what order did they performe them? *Not after the due Order*, for they did these things *without faith*, and came to God in their unbeliefe, and therefore it is that God thus contests with them. But now consider, *Verse 16. 18. Wash you, make you cleane, come now*, and then wee see that he that before forbad them, now commands them to come, but yet withall how hee commands their comming, *come now*, that is, *now* that ye have washed your selves by faith in *Christs bloud*, *now come*, come after this order, and welcome. So that all that came to these sacrifices, and services without faith washing themselves in **CHRISTS** bloud, came not in due order. So it is in the case of the Sacrament. Come without faith, and God will say unto you, To what purpose is your frequent receiving the Sacrament? To what purpose is the multitude of your *Communion*s? Who hath required this at your hands to sit downe at my Table?

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Come no more at the Sacrament, yee trouble me, I am weary of your *Communion*s, and your receiving, it is iniquity. But let us get faith, and wash and sprinkle our selves with *CHRISTS* blood, and then wil *God* say, *Come now*. This is to come after the due Order: Now that you come after the due Order, come, and welcome. No man ought to come till he come in due Order, and no man can come in due order, till he come washed in *Christs* blood, and there is no being washed in *Christs* blood but by faith, *Heb. 10. 22*. *Let us draw neere with a true heart in full assurance of faith, having our hearts sprinkled from an evill conscience, and our bodies washt with pure water.*

We saw before that *Gods* Ordinance, and Order must goe together. We must come to the *Sacrament*, that is *Gods* Ordinance, but we must come with faith, that is *Gods* Order. As it is an haynous *sinne* to neglect *Gods* Ordinance, so it is no lesse haynous and dangerous to neglect, and contemne *Gods* Order, and *Gods* due Order is, that

that every Communicant come prepared with faith. So that it is no lesse sinne nor danger, to come without faith, than not to come at all. He *sinnes* dangerously that comes not at all. He *sins* as dangerously that comes, and yet comes without faith. Consider againe that same passage, *Mat. 22 4, 5*. There were some invited to that feast that came not. *They made light of it*, what tell you them of CHRIST, of the excellencies to be had in CHRIST, to be had in the word, or ministry of the Gospel, or in the Sacrament? They made light of it, but was this a *light sin*? They found it an *heavie sinne* to them in the end, *verse 7*. well after this there is a second and a fresh invitation, and the wedding was furnished with guests, *ver. 9, 10*. The feast being furnished, the King comes in to see and view his guests, and one hee spies that had not a wedding garment. The man was come, hee was not guilty of the contempt of the Ordinance, but yet was guilty of the neglect of Gods Order. In he was come, but not after the

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the due order. Well, but what is his entertainment? *Friend, how camest thou in hisher, not having a wedding garment? verse 12.* that is, how haps it that thou art come in, and not after the due order? That was a question that silenced him, smote him starke dumb. But yet that is not all. See *ver. 13. Take him, bind him, &c.* and do but compare that with the seventh *verse*, and doe but consider which of the two *verses* sound sadliest. And seethat it is no lesse dangerous to neglect Gods Order than his Ordinance. But wherein was his neglect of the due Order? Not having a wedding garment, that is, not having faith, or the Righteousnesse of faith. He that comes to the Sacrament without his wedding garment, comes not after the due order, and he that comes to the Sacrament without faith, comes without his wedding garment. Do but consider foure specialties in that parable, that will serve to our purpose.

1 When the guests were come in, the King comes in to see them. So doth the Lord with all that come to the Sacrament.

crament. Take notice of that, all ye that come to the Sacrament ; when you are come together unto the Table of the Lord, you have one that comes into overlooke you, and to view you, that comes with an examining searching eye. Let a man, sayes the Apostle, *examine himselfe*, and so let him eat, &c. And there is great reason why a man should so doe, for when wee come to the Lords Table, the Lord will come into see, to search, *to examine* his guests. *God* is not satisfied that men come to his Ordinance, but *God* will *examine*, and see whether they be come after the due order. If indeed *God* should not come in to see his guests, then might they be the more remisse, and carelesse; but beleeve it, hee will come and see them, and look narrowly on them too, and therefore I think it neerely concerns men to look to themselves, and to see to it before they come, that they come after the due order.

2 The whole house was full of guests, and there was amongst them all but onely one man that wanted a wedding gar-

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garment. In such a crowd, and companie one would think that happily one might have skulked, and have lyen hid, and not have beene spied out, and yet that one man was not hid, but was found out. So if but one man come to the Sacrament, and come not after the due order, *God* wil find him out. The crowd and multitude cannot hide him from *God*seye.

And if one could not be hid in a multitude, how much lesse shall twenty, forty, or more be hidden from him?

3 That his fault was the want of due order in comming, and his want of due order was his want of faith. So not a man comes to the Sacrament without faith, but *God* spies him, and singles him out with this question, Friend, how camest thou in hither, not having the grace of faith?

4 That this man not comming after the due order with faith to that feast, meets with a breach, and a blow, *verse* 13. Such will the case bee of all such as come to the *Sacrament* without faith. Is it nothing to bee examined by *God*?

God? To be smitten dumb? Is it nothing to be *bound hand and foot*, and be cast *into utter darknesse*? If this be any thing, then it is something to come to Gods Supper without a wedding garment. Hee that comes in without a wedding garment *on his backe*, shall not goe out without chaines and *fetters on his feete*. So that all this considered, we see how necessary it is, that he that will come to the Sacrament in due order, must come with faith. And that we may yet bee further convinced of the necessity of bringing faith with us, consider these things following.

I First, a mans greatest care should bee so to come to the Sacrament, that his comming and his performance of the duty should be acceptable. As good absent, as present without acceptance: who cares to come to his neighbours table, unlesse hee may be welcome? Who had not rather be absent than be lowred upon, and to bee entertained with fowre and dark cloudy looks? now it is not possible to finde acceptance without faith. No mans performance

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of any service, is acceptable till his person be accepted, *Mal. 1. 10. I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand*: Why would he not accept their offering? because hee had no pleasure in them. He was not pleased with their persons, and therefore not pleased with their offerings; hee had no pleasure in their persons; therefore no pleasure in their performances. It is the acceptance of the person, that makes the performance acceptable, *Gen. 4. 4. God had respect to Abel and his offering*: first to *Abel*, and then to the offering for *Abels* sake. If God had not had respect to *Abel*, he would not have had respect to his offering; as in *Cains* case, *v. 5. But unto Cam and his offering he had no respect*. But because God likes *Abel*, therefore he likes his offering. But what is it now that will bring our persons into acceptance, that God may take pleasure in us? That very thing that brought *Abels* person into acceptance, *Heb. 11. 4. By faith Abel offered unto God a more excellent sacrifice than Cain*: so that the way to bring our persons into

into acceptance, is to bring faith: faith is it which makes the person acceptable; leave that behind, and our case will be theirs, 1 Cor. 10. 3. 4. 5. *They did all eat the same spirituall meat, and they did all drinke the same spirituall drinke, but with many of them God was not well pleased.* So we may eate and drink the outward elements in the Sacrament, but if wee doe it not with faith, God is not well pleased with us; and being not well pleased with us, neither will he be well pleased with our service. It was speedy acceptance that *Daniel* had in his prayers, *Dan. 9. 23.* *At the beginning of thy supplications the Commandement came forth, &c.* And what was the ground of his acceptance, and that so speedy? *for thou art greatly beloved.* When a mans person is in favour and beloved of God, then followes acceptance. The way to get acceptance, is to get our persons beloved: the way to get our persons beloved, is to get them into *Christ*; the way to get them into *Christ*, is by faith. *This is my beloved Sonne in whom I am well pleased.* God is well pleased with

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no man til he be in *Christ*; no man is beloved but in his beloved Sonne. And when once we are in *Christ*, purged, and purified by his blood, then our services are performed in righteousness, and when so performed, then accepted, *Mal. 3. 3, 4.* *Hee shall purifie the Sonnes of Levi, namely Christ by his blood, that they may offer unto the Lord an offering in righteousness, then shall the offerings of Iudah and Ierusalem bee pleasant unto the Lord.* And what is it that will bring us into *Christ*, but the grace of faith? As therefore we would have acceptance at the Sacrament, so come in due Order, Come with faith.

2 Secondly, for what end come we to the Sacrament? Is it not that wee may be partakers of *Christs* body and blood? The Apostle speaks, *1 Cor. 10. 17.* *Of being partakers of one bread,* and verse 21. *Of being partakers of the Lords Table.* Now, will this serve our turne, and satisfie us, to bee partakers of the Bread, of the Wine, of the Table; or do we not aime at an higher matter, namely to be partakers of *Christ* himselfe

himselfe? *Heb. 3. 14.* We may partake of the bread and the wine, we may be partakers of the Table, though not a dram of faith in us. But that which privileges us to be partakers of Christ, of his body and blood, is faith. We come to the Sacrament to be made partakers of Christs body and blood, but this we cannot doe, nor may doe till wee have faith.

First, *we cannot do it*, for he that will receive *Christs* body and blood, must have an eye to see *Christ* and his worth, must have a foot to come to *Christ*, must have a hand to receive, & lay hold upon him, must have a mouth to feed on him; without all these there is no *partaking* of *Christ*. Now faith is all these. It is the eye of the soule, *Isay 17. 7.* *At that day shall a man looke to his maker, and his eyes shall have respect to the Holy one of Israel, Isay 45. 22.* *Looke unto me, and be yee saved all the ends of the earth.* It is the foot by which we come to Christ, *Iohn 6. 35.* *He that commeth to me shall never hunger, and he that beleeveth on me shall never thirst.* Comming and belee-

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ving are the same, faith being that by which we come to Christ. It is the *hand* by which we receive him, *Ioh. 1. 12. To as many as received him*, that is, *to as many as beleeved in him*. Beleeving and receiving the same, because by faith we receive Christ. It is the *mouth* by which we feed on him, *Ioh. 16. 53. Except yee eate the flesh of the Son of man, and drink his blood*, that is, except yee beleeve in Christ. Now, can a man see without an eye? come without a foot? receive without a hand? feed without a mouth? God hee lookes that when he offers Christ, men should receive him, and takes it til when tis not done. *Take eate, this is my body*: Christ therefore would have us eate him in the Sacrament. God is never better pleased, than when hee sees men fall hungerly and heartily upon Christ: nothing displeases Him more, than when the Bread of Life, the flesh of Christ shall be set before us, and we sic and looke another way, and feed not and fall not to. When a man makes a feast, if he sees his guests fall to, and feed hard, how highly well it contents him

him; but if he sees them sit looking about them, and not to feed upon these dishes hee hath bin at so much cost and care to provide, it troubles and frets him. Therefore if a man would please God in the Sacrament, he must feed and partake of Christ. Now therefore a man must bring faith: he cannot feed that hath no *mouth*, he hath no *mouth* that hath no *faith*. Christ is a treasury of rich commodities, there is any thing to be had in him we want, *Apoc. 3. 18.* There is *gold* to be had *tryed in the fire*, there is *whiterayment*, there is *eye-salve* to be had. But now, how may these be had, what is the way to get them? There Christ tels us, *I counsell thee to buy of me gold, whiterayment, eye salve.* The way to get them then, is to buy them. But what is that which will buy them? Not money, not silver, *Isay 55. 1.* *Buy Wine and Milke without money, and without price:* no money of the worldlings, no price of the merit-monger, will purchase these commodities. And yet there is a *money* wee must trade withall if we will *buy* them, and with-

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Quomodo
igitur cor-
pus Christi
edent, &
ejus sangu-
inem bi-
bent, cum
& illud non
habeant
quo solo
haceret &
bibipos-
sunt?
G. alth. in
I Cor. 11. 27

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out which they cannot bee bad; and that coine is faith: faith is that alone which *buyes* those riches of *gold, white rayment, &c.* faith is it that makes us partakers of Christ's benefits. He that goes to Marke, and carries no money in his purse, cannot *buy* commodities that he wants. To come to the Sacrament, or Christ in the Sacrament, and bring no *faith* with us, is to come without a penny in our purses; and if wee come without money, we shall be sent backe without commodity. So that without *faith* we cannot be partakers of Christ in the *Sacrament*.

Secondly, *we may not doe it.* We may not doe it till we have right to eate of Christ's flesh, and drink his bloud; and right we have none till wee have *faith*. None had right to eate of the flesh of the sin-offering, but the Priests; only they might eate it, *Levit. 2. 26.* The Priests onely had right to eate the *shew-bread*, *Lev. 24. 9.* *It shall bee Aarons and his sonnes, and they shall eate it in the holy place, Mark. 2. 26.* Which is not lawfull to eate but for the Priests. It is so here.

None

None may eat the flesh of Christ, who is our true sinne-offering, but they that be Priests; till we be Priests we have no right to it, wee must bee Priests before we can have this Priviledge. But what is the way to bee made Priests? To be washed in Christs blood, as the Priests were consecrated by being washt in water, *Levit. 8. 6.* By *washing* also are we made Priests, *Revel. 1. 5, 6.* *Hee hath loved us, and washt us in his own blood,* and made us Priests. But how come we to be washt in Christs blood? That is done by *faith*, *faith* takes Christs blood, and sprinkles and washes the conscience therewith, *Heb. 12. 22.* and being washt by *faith* in Christs blood, we are made Priests. And therefore we are said to be *made Priests by faith*, *1 Pet. 2. 4, 5.* *To whom ye comming*, ye are also an *holy Priest-hood*, that is, you beleeving are made Priests, for to beleeve, is to come, and to come, is to beleeve. And so *faith* making us Priests, doth give us right to eat of these holy things, and priviledges us to bee *partakers* of Christ. Since therefore we cannot eat,
and

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and partake of Christ till wee have a right, and we have no right till Priests, and no Priests but by faith; therefore no right to partake of Christ, till wee have *faith*. And therefore if we would come to the Sacrament after the due Order, so as to eate of Christ, and be partakers of him, we must come with *faith*. It is not after the due Order for any but a Priest to eate the flesh of the sinne-offering, or the shew-bread. It was a case extraordinary, that the shew-bread was given to David, and the men with him to eat.

We may not eat Christs flesh, and drinke his blood till we have a right to it; we have no right to it, till we be of Gods family and household. The Sacrament and Christs flesh and blood therein, is the bread and food which God provides for those of his own household and not for strangers and forrainers: for we find mention, *Ephes. 2. 19. Of the household of God*, and they there stand in opposition unto *forrainers and strangers*. And *Gal. 6. 10.* there is mention of the *household of faith*. When we are of the

the *household of faith*, we are of the *household of God*; and when we are of *Gods household*, wee may eate his *household provisions*; when wee are of *Gods family*, we may eat *his bread*. But till wee be of his family, wee have no right to his provisions. Wee had need therefore have *faith*, to make us of the *family of faith*, that so we may be of *Gods family*, and may have right to his provisions.

They that will have right to Christ in the Sacrament, they must bee first *Gods children*; *It is not meet to take the childrens bread, and give it unto dogges, Matth. 15.* It is not a good Order in a family that dogges should eat the bread that is provided for his children; offall and scraps are good enough to feed dogges withall; if they get upon the Table, and meddle with childrens bread, they shall be set downe againe with a whip or cudgell. So here, the flesh of Christ is childrens bread, and we have no right to it till wee be children, and children wee are made by *faith*, *John 1. 12.* To as many as beleevd,
bee

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bee gave them this priviledge to become the Sonnes of God, Gal. 3. 26. Ye are all the children of God by faith in Christ Iesus : And so by faith being children, have a right given us to partake of this bread of life. So that to come without faith, is not to come after the due Order : which is, that none eate Christ, and be made partakers of him, but such as by faith are made the children of God. Give not holy things to dogs, that is not the due order, that is disorder. Therefore till we have faith, God forbids to meddle with the Sacrament ; and if in this undue Order we will bee meddling, look for a check. God will say to such in this case, as he did to Adam after he had eaten the forbidden fruit, Gen. 3. 17. *Because thou hast eaten of the Tree of which I commanded thee, saying, Thou shalt not eate of it, cursed is the ground for thy sake, in sorrow shalt thou eate of it, &c.* So because thou eatest the Sacrament of which God hath commanded thee, saying, Thou shalt not eate of it till thou bring faith, therefore in sorrow shalt thou eat, it is small comfort

fort thou shalt have in thine eating.

3. Thirdly, consider the evils that follow upon comming without faith, and in our unbeliefe. And they are these:

I First, such as come without faith, are not welcome to God: for such as come to the Lords Table with their persons, and consciences defiled, cannot be welcome. We see *Num. 9. 6.* that there were certain men who were *defiled by the dead body of a man, that they could not keepe the Passeeover.* What if they had in their defilement come to the Passeeover? They had to themselves *defiled the Passeeover.* For holy Ordinances doe not *sanctifie defiled persons,* but defiled persons *defile holy Ordinances,* as appears by the resolution of that case, *Hag. 2. 11. 12, 13. An uncleane person by a dead body, touching the Bread or Wine, makes them uncleane.* It is not safe to defile G O D s Ordinances. We know what was the voyce from heaven to *Peter in his vision. Act. 10. 15. What God hath cleansed, call thou not, and so make thou not common.* A defiled person com-
ming

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ming to the Sacrament, makes a *clefled thing common*. Now an unbelieving person is a person defiled, *Tit. 1. 15. Vnto the pure all things are pure, but unto them that are defiled nothing is pure, no, not the pure Ordinances of God. Every word of God is pure, Prov. 30. 6.* And so his Sacraments are pure. But to a defiled person, neither of these pure. Well then, who are they now that are defiled ones? See the words of the Text, *to them that are defiled and unbelieving.* Therefore an *unbelieving* person is a *defiled*, and an *uncleane* person. *Faith purifies the heart, Act. 15. 9.* and so fits for pure Ordinances, but unbelieve defiles the heart, and a defiled heart defiles Gods Ordinance to it selfe. And how can that man bee welcome to an Ordinance, welcome to a Sacrament, that defiles it?

2. To come without faith makes our comming an abomination. To come without faith, is to come out of Christ, and to perform the service which a man doth, out of Christ. Now all service performed out of Christ, is *abominable*
to

to God. See Lev. 17. 3, 4. *What man soe-
ever there bee of the house of Israel that
killeth an Oxe and a Lamb, &c. And brings
it not to the doore of the Tabernacle of the
congregation to offer an offering to the
Lord, &c. blood shall be imputed to that
man: hee hath shed blood, and that man
shall bee cut off from among his people.
And again, ver. 6. 7. And the Priest shall
sprinkle the blood upon the Altar of the
Lord at the doore of the Tabernacle, &c.
And they shall no more offer their sacri-
fices unto Devils. Sacrifices then not
brought to God to the doore of the Ta-
bernacle were as murder and bloodshed,
were as the service of the Devill. And
what more abominable before GOD?
The doore of the Tabernacle was a
Type of Christ, Ioh. 10. *I am the doore.*
And the drift of that Law is to teach
that they should performe all their ser-
vices to God in Christ, and to shew how
loathsom to God all services are that are
not done in him. Now he that is in his
unbelieve, that wants the grace of faith
is not in Christ neither can he doe any
thing in Christ. And therefore such a
mans*

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mans comming cannot but be an abomination. *God* abhors, and abominates that man, and his comming, that wants faith. The end of comming to the Sacrament is to seeke, and see Gods face, and to have fellowship and communion with him. Now if we come without faith, God will not let us see his face, God will turne away and hide his face from us, *Dent. 32. 19, 20. And when the Lord saw it, hee abhorred them, because of the provoking, &c. And hee said, I will hide my face from them.* But why will God do so? He gives his reason for it, *for they are children in whom is no faith.* So that when a man hath not faith, he shall not see Gods face in the use of his Ordinance, for how can a man see an *hidden face*? But that is not all, God not only *hides his face*, but he *abhorred* them. He abhord them because of their *provoking* him. How did they *provoke* him? Not only by that spoken of in the *verses* going before, but by that also in the *verse* following, because they were *children in whom was no faith.* Such then as have no faith, have no communion with

with God, and do provoke God so as hee abhorres them. There can be no communion with God where a man is cut off from God, and fellowship with him. And where a man is cut off from covenant, he is cut off from communion. Now where there is no faith, there is an excision, a cutting a man off from God, and covenant with him, *Rom. 11. 20. Through unbelieve they are cut off.* And besides, it is a provoking sinne. An unbeliever lives in a sinne that continually provokes God, *Num. 14. 11. How long will this people provoke mee? And how long will it be yer they beleeve me? And Psal. 78. 21, 22. The Lord was wroth, so a fire was kindled against Iacob, and anger also came up against Israel, because they beleeved not in God.* And what wonder then that a man comming to the Sacrament without faith is abomination to God, when his unbelieve angers and provokes the Lord.

3 The state of unbelieve is a state of spirituall death. *I live by the faith of the Son of God, Gal. 2. 20.* A beleever is a living man, an unbeliever a dead one, spi-

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Vnde mors
in anima?
quia non
est fides;
unde mors
in corpore?
quia non
est ibi ani-
ma: ergo
animæ tuæ
anima fides
est.

*August. in
Iob. tract.*

Placuit ut
corporibus
defunctorū
Eucharistia
non datur.
Dictum n.
est à Do-
mino, Ac-
cipite, &
edite. Ca-
davera
autem nec
accipere
possunt,
nec edere.
Concil.
Carthag.
3. Can. 6.

tually dead. The want of faith in the soule is the death of the soule, as the absence of the soule from the body, is the death of the body. It was an ancient abuse of the Sacrament, to give it to dead bodies, an abuse condemned and cast out by a councell upon this reason: *Because Christ sayes; Take, Eate: But carcases, and dead bodyes can neither eat, nor drink.* It was a good reason to deny it to dead bodies. The very same reason excludes unbelievers. Unbelievers are dead, unbelievers can neither eate nor drink, for believing is eating and drinking, *Iob. 6 53.* What should a man doe at the Sacrament that can neither eate nor drink Christs flesh and bloud? An unbeliever can do neither, because he is a *dead man*, because hee wants faith, the *life* and *teeth* by which *Christ* is to be eaten.

4 Unbeliefe evacuates, enervates, and de-forces the *Sacrament* of its efficacy, and vertue, or powerfull operation. The Sacrament in *Gods* Institution, is an *Orainance* that hath a fulnesse of spirituall blessing in it, full of efficacy, and spirituall

spirituall power, and offers to empty it
 selfe with a rich, and plentiful blessing
 upon the soule of the receiver. But yet
 provided, that he come to receive it af-
 ter the due order, that he come prepa-
 red with a beleeving heart. And *Christ*
 sayes to every receiver, as he said to the
 Centurion, *Mat. 8. 13. As thou hast be-*
leeved, &c. and as to the blind man,
Mat. 9. 29. According to your faith be it
unto you. So in this case, as you beleeve
 and according to your faith when you
 come to the Sacrament, so be it done
 unto you. According to your prepara-
 tion with faith so shall mine Ordinance
 worke, and bee effectuell, and empty
 out it selfe unto you. And as every man
 brings faith, so he carryes away an an-
 swerable portion of blessing, and spiri-
 tuall good from the Sacrament. But
 now when a man comes to the Sacra-
 ment in unbelieve, voyd of the grace of
 faith, the Sacrament proves but a dead
 Ordinance, utterly ineffectuall, utterly
 empty of any spirituall good. That
 look as the Apostle speaks of *Christ* to
 them in case of circumcision, and justifi-

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cation by the works of the Law, *Gal. 5. 2. Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing; and v. 4. Christ is become of no effect unto you, &c.* So it may be said of the Sacrament, and *Christ* in the Sacrament, behold, the Lord himselfe saies it unto you, that if you come to the Sacrament, and to *Christ* in the Sacrament, and come in your unbelieve: Without faith that *Christ* and the Sacrament shall profit you nothing, *Christ* and the Sacrament becomes of no effect unto you, who ever of you come in the state of unbelieve. Unbelieve freezes up, binds, and locks up the vertue of the Sacrament, and *Christ* therein. It is still with *Christ* in the Sacrament, as it was with him in that case, *Mar. 6. 5, 6. Hee could there do no mighty work, and the reason is rendred in the next verse, He marvelled because of their unbelieve. So that their unbelieve did in a manner bind Christs hands* It is said *v. 2. that the astonished people said, What wisdom is this which is given unto him, that even such mighty works are wrought by his hands. And yet it is said that*

that he could there do no *mighty work*. Christ was a Christ that could do *mighty works*, and yet there could do no *mighty works*, because of their unbelieve. Hee could not do any mighty thing; why? can any thing limit the *mighty power* of Christ? Not so; but he could not, because this is the Order according to which alone hee hath tyed himselfe to work, and be efficacious by, namely that he will exert, and put forth his *mighty power in*, and unto those that beleeve, 1 Pet. 2. 7. *Vnto you that beleeve he is precious*. Christ is *precious* in himselfe, but not *precious*, and efficacious to us, but so farre forth as wee beleeve, Ephes. 1. 19. *The exceeding greatnesse of his power and the working of the might of his power is towards them that beleeve*. So that if no faith on our part, no exerting nor putting forth of his power on Christs part. So it is here. The Sacrament and Christ in the Sacrament doth *mighty workes*. There is a *mighty efficacy* in the Sacrament. And yet it can do no *mighty worke* in many, it can doe no *worke* at all in many, for their good,

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because of mens unbelieve which enervates the *Sacrament*, and deads the force and operation of it to unbelieving hearts. The *Sacrament* is precious, powerfull, and efficacious to them that beleeve, but the *Sacrament* received without faith, is received without force, and without fruit. A faithlesse is a fruitlesse receiver. Look how it is with the Word, so is it with the *Sacrament*. Great things are spoken in the *Scriptures* of the power, and efficacy of the word. No where more than *Heb. 4. 12, 13. The word of God is quicke and powerfull, &c.* And yet in the second verse of the same chapter the Apostle tels us, that it was powerlesse to some, and wrought not with them. But what was the matter? For unto us was the Gospell preached as well as unto them, but the Word preached did not profit them, not being mixed with faith in them that heard it. Though the Word in its own nature were powerfull, yet their unbelieve made it powerlesse. Iust so in the *Sacrament*, though it be a powerfull Ordinance to doe great things in the soule, yet the *Sacrament* administered

stred doth not profit many because it is not received with faith, and mens own unbelieve makes it powerlesse unto them. It is said, *Luk. 5.17.* That as *Christ was teaching, there were Pharisees, and Docters of the Law sitting by :* And the power of the LORD was present to heale them. It is ever so, that when any of Gods Ordinances are on foot, that then there is a power of God present to heale. As in the Word, so also in the Sacrament. Now if men come to the Sacrament with faith, that faith of theirs drawes forth that power, and sets that power on work, and so makes the Sacrament powerfull. But if men come in their unbelieve, then they dead that power to themselves, and so make the Sacrament powerlesse. *Moses* hath a speech, *Deut. 32.13.* *He made him to suck bony out of the Rocke, and oyle out of the flinty Rocke.* Give me leave to allude to this speech. The Sacrament is a Rock, and it is a Rocke in which is much sweetnesse and fatnesse, *bony and oyle.* But how may a man get this *bony*, and this *oyle*, out of this Rock? *He made him such bony out of*

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Verum hi
qui verbo
tenus corde
siccī, &
mente aridi
sacris inter-
sunt, vel
etiā par-
ticipant
donis, lam-
bunt quid-
em Petrā,
sed inde
nec mel su-
gunt, nec
oleum.
Cyprian.
de Cæn.
Dom.

the Rocke. There is neither *Honey* nor *oyle* to bee had without *sucking*, hee that hath faith can *suck*, and so fetch out this *Honey and oyle*. But now though this *Rocke* have *honey and oyle*, if a man suck not, he hath neither. Now hee that comes in his unbeliefe, hee suckes not, nor cannot suck, and so he hath but a dry Sacrament of it, because he hath neither *hony*, nor *oyle*. Vnbelievers they only *licke the Rocke*, do not *sucke* it, and so fetch not the *honey*, and *oyle* out of the *Rocke*, for it is *suck- ing* and not *licking* that must doe that. A child may *lick* the mothers brest, and yet if it *sucke* it not, gets no *milke*. A thirsty man may *lick* the out-side of the Cup, but that will never satisfie his thirst. He that comes to the *Sacrament* without faith, and rests upon the use of the outward signe, is like a man, as Master Tyndall speakes in the like case, that thinkes to *quench his thirst by suck- ing the Alepoole*. By all this then wee may see of what necessity it is that every one that will come after the due order to the Sacrament come prepared with

with faith. Like enough there be too many in the world that thinke there is no such necessity of faith. so long as they be in charity with their brethren, and owe no man any ill will, they hope all will be well enough. And this men ought to do indeed, but must take heed how they neglect the other. Some *Papists* indeed have affirmed that faith is not necessary for a man that is to come to the Sacrament, but upon what hath beene in this Chapter premised, let us be advised in this case *above all things*, *Ephes. 6.* to have a care to come with faith, if we have any care to come after the due order.

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Cajetan at the conference at Augusta with Luther, said, Fides non est necessaria accessus ad Eucharistiam. Iuel. de. Apol. 233.

CHAP. VI.

Of the Necessity of Repentance in him that will bee a prepared Communicant.

WEE are come now to the third thing required in *Habitual* preparation to the Sacrament, and that is

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is *Repentance*. Hee that will come to the Sacrament after the due Order, must come with *Repentance*, must be a man that hath repented of his sins. It is with the Sacrament of the Supper as with the Sacrament of Baptisme, when administred to men of yceres: the Sacrament of Baptisme may not be received of men of yceres without solemne repentance, *Mat. 3. Iohn did baptise the people that came unto him, but hee first preaches repentance to them, ver. 2. and they professe repentance unto him before they be baptised, ver. 6. They were baptised of him confessing their sinnes. And so Acts 2. 38. Repent and be baptised: first repent, and then come to the Sacrament of Baptisme. It is so also with the Sacrament of the Lords Supper, repent and receive the Lords Supper: first repent, and then come to the Lords Supper. And therefore, 1 Cor. 11. 31. he wishes us to judge our selves before we come to the Sacrament, which is a speciall work of repentance. In the Sacrament we draw nigh to God, and we desire to have the Lord draw nigh*

nigh to us. If therefore we would draw neere to God, or have him draw neere to us, we must come after the due Order: If we draw neere to God, and do it disorderly, he will not draw neere to us, nor have any fellowship with us. Now what is Gods Order, and the due Order wherein he would have us draw neere unto him? we find *Iam. 4. 8, 9, 10.* *Draw nigh to God, and hee will draw nigh to you.* But after what Order must wee draw nigh unto him? *Clenſe your hands yee ſinners, and purifie your hearts you double minded, be afflicted, and mourne, and weepe, &c. Humble your ſelves in the ſight of the Lord.* This is the Order after which we must draw neere to God, namely, prepared and fitted for fellowship with him by unfained repentance.

Hezekiah proclaimed a ſolemn Paſſe over to bee kept at *Ieruſalem*; and the Order after which they kept it, is worth the obſerving, and is for our imitation before wee come to the Sacrament. Firſt the Priests they *clenſe the Temple*, and brought out all the uncleaneſſe

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nesse that they found in the Temple of the Lord, into the court of the House of the Lord: and the Levites tooke it to carry it out abroad into the brooke Kidron, *2 Chron. 29. 16.* And as the Priests and Levites doe their parts in purging uncleannesse out of the Temple, so the people do theirs in purging the Citie, *They arise, and take away the Altars that were in Ierusalem, and all the Altars for incense tooke they away and cast them into the brooke Kidron, 2 Chron. 30. 14.* And mark what followes, *vers. 15. Then they killed the Passeover,* namely, when all uncleannesse was fercht out of the Temple, and all the Altars knockt downe in the City, and were throwne into the brooke Kidron, as it were into the Towne-ditch, *Then they killed the Passeover.* First, there was a purging, a cleansing out of filthinesse: first, all the baggage and unclean stuffe throwne in Kidron, and then a killing of the Passeover. This must bee our Order in comming to the Sacrament: first, purge our hearts and lives of all manner of uncleannesse that may be found in

in them, by repentance, and by repentance throw it all into the brooke *Kidron*, and then come to the Sacrament, then receive the Lords Supper. So must men come to the Lords Table, as the Priests came to the services of the Tabernacle. When the Priests came to performe holy services in the Tabernacle, see in what Order they must come, *Exod. 30. 18, 21. They must wash their hands and their feete at the brazen laver when they went into the Tabernacle, or when to the Altar to minister, there.* The equity of it reached farther than to the Priests. *David* was no Priest. yet *Psalm. 26. I will wash mine hands in innocency, so will I compass thine Altar.* Hee alludes to the ceremony of the Priests washing at the brazen Laver, before they ministred at the Altar, to let us see, that though this ceremony belonged onely to the Priests, yet the morality belongs to all, and that there is a washing that concernes all before they meddle with holy services, and so with the Sacrament. As the *Priests* were to wash themselves, so some parts
of

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of the Sacrifices also were to be washt, *Lev. 1.9. But the inwards and his legs he shall wash in water.* The same Order must be observed in comming to the Sacrament: every sinner is an uncleane person, and uncleane ones must be washed before they offer to have fellowship with the GOD of purity. There is a double washing with which we must be washed before we can come in due Order. First the washing of our selves in Christs blood by faith. And secondly, the washing of our selves by repentance. He that will come in due Order, must wash by repentance as well as by faith: yea, he must wash both his inwards and his feet. His *inwards* must be washt, *Ier. 14.4. Wash thine heart, Oh Ierusalem, How long shall thy wicked thoughts lodge within thee?* All inward and secret lusts must be washt out by repentance. And the feet must be washt also, *Ioh. 13.10.* As we walke in in our daily wayes; we gather a great deale of soile, and this same soyle of our outward actions, must also be washt away by repentance. Why must the inwards

wards and the feet or legges of the Sacrifices be washt, above all the rest? The reason is given, because the inwards or intrailes, are the vessels that contain the filth and excrements of the Beast; and therefore were they to be washt. And the legs or feet to be washt, because they tread in the dirt, and mire, and so are more defiled than any other part of the body. And all this was to teach, that when we draw neere to G O D, we should specially wash there where most filth is readiest to be contracted. Our inwards, or hearts and consciences, what abundance of excrements and filth have they? what dunghills of filthy lusts lie in our hearts? our legs, our feet, how doe we defile them by walking and treading in foule wayes? *Even hee that is washed already*, still and daily needs to have his *feet washed*, Ioh. 13. 10. Now then for us to come to the Lords Table, with such *inwards*, with such *feete*, is not to take heed to our *feete*, nor to come in due Order. It were disorderly to sit downe at a mans Table in so slovenly a fashi-

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a fashion, as with unwashten hands; therefore more disorderly to sit downe at the Lords Table with unwashten hearts. The Pharisees quarrelled with our saviours Disciples, *Matth. 15. 2.* *Why (say they) doe thy Disciples transgresse the tradition of the Elders? for they wash not their hands when they eat bread?* But to such Communicants as come to the Lords Table without Repentance, it may be said upon better ground, *Why doe yee transgresse the commandement of the LORD?* For yee wash not your hands, nor your hearts, when ye eate bread at the Lords Table.

Quest. But what is that repentance wherewith a man must come? How must a man repent before he comes?

Answ. This is indeed a thing worth the inquiring after, because many that come to the Sacrament that yeeld to it, that there must be a preparation before they come, yet foully deceive themselves in their repentance. Repentance it stands in a sorrow for sinne, and an actuall renouncing and forsaking of sin, so as to have no further communion with

with it. And here is that wherewith many gull themselves, doe mock God and their owne soules. Their consciences tell them that their lives are so vile, that there must be somewhat done before they come, and therefore there must be at least some sorrow, or shew of sorrow, at least, before their receiving, and therefore haply they will hang downe their heads, not for a day or two; that is somewhat too long too, but for an houre or two *like a bulrush*, will confesse their sinnes to God, and make a shift to be sad and demure for a while: and all this is but to stop the mouth of conscience. But yet all this repentance is not worth a bulrush, because there is no abdication, no forsaking and putting away those sinnes, but the duty once over and past, and the Sacrament a little forgotten, upon the next occasion offered, they are as ready for their sinnes as ever before. They doe with their sinnes when they come to the Sacrament, as *Abraham* with his servants when he went to sacrifice *Isaac*, *Gen. 22. 5.* And *Abraham* said to his young

L men,

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Soror in
Christo ^a.
mabilis, ro
go ut audi
as pruden
tiam Ser
pentis. Ser
pens enim
cum cœpe
rit ire ad
bibendum,
antequam
veniat ad
fontem, e
vomit om
ne venenū.
Imitare &
tu charissi
ma hunc
serpentem
in hac par
te, ut ante

q̄ ani venias ad fontem, id est, communionem corporis & sanguinis
Domini, evomas omne venenum, scilicet, odium, iram, malitiam, in
vidiam, malā voluntatem, & noxias cogitationes, ex corde tuo,
Bern de modo bene vivendi, c. 28.

men, abide you here with the Asse, and I
and the Lad will goe yonder and worship,
and come againe to you. So say many in
effect in this case to their sinnes and
their lusts: Stand you awhile aside, I
must goe to the Sacrament, and receive
the Communion, doe but stand by a
while, and when the Sacrament is over,
or at furthest, as soon as the Sacrament
day is over, *I will come againe to you.*
But this is meere mockery; in that re
pentance which must duly prepare a
man for the Sacrament, there must be
an utter departure from, and a forsaking
of our evill wayes. Before we come to
the Sacrament to eat, and drink there,
we should doe as the Serpent is said to
doe, and in this case should be *wise as*
Serpents. The Serpent before he goes
to drink at the Fountaine, first vomits
up all his poison: so should we before
we come to eat and drink at the Lords
Table, vomit up, and cast out all the
poison of our lusts, and so vomit them

up, as never with the dog to returne
to our vomit againe; cast up, and cast
away all our poison, before we come
to meddle with these holy Mysteries.
We saw in that case before, how they
did before the Passeeover, 2 Chron. 30.
14, 15. *Then they killed the Passeeover.*
Then? when? When that was first
done, in the 14. verse, They arose and took
away the Altars, &c. and cast them into
the brook Kidron. It had been but a folly
to have killed and have eaten the Passee-
over, those abominations standing and
remaining; therefore they do not only
professe a sorrow for those abominati-
ons, as it is like enough they did pro-
fesse a sorrow, but before they come
to the Passeeover; they take them away
first, and make sure work with them,
they cast them into the brooke Kidron.
So must our repentance be before we
come to the Sacrament; not only a re-
pentance that sorrowes for sinne, and
yet keepes sin in the bosome still; but
such a repentance that casts them quite
out, even into the brook Kidron. That
is the right course which they took,

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EXRA 6. 21, 22. Marke there who did eat the Passeeover: not all, not every man that would, but onely such as had repented, and so had prepared themselves for it. How did their repentance appeare? by their actuall separation of their sinnes from them, *All such as had separated themselves from the filthinesse of the Heathen of the Land.* It had beene an hainous and horrible thing for them to have come to the *Passeeover* in the filthinesse of the Heathen. But they onely that did separate themselves from that filthinesse of the Heathen did eat. Thus must it be also with a man that will eat at the Sacrament; it is not enough for him to confesse his sinnes, to shed some teares and blubber for them, but he must separate himselfe from the filthinesse of the Heathen. What is swearing, whoring, drunkennesse, profanation of the Lords day, but the filthinesse of Heathens? What are these but heathenish filthinesse? Therefore whosoever is polluted with any such filthinesse, or the filthinesse of any other sinne, must first separate himselfe

selfe from that filthinesse before he come to the Lords Table. Let a man separate himselfe from his filthinesse, and so let him eat of this bread, and drinke of this cup. And the way to separate our selves from our filthinesse and sinnes, it is by repentance. Sinne separates us from God, but repentance separates sinne from us, and so fits us for fellowship with God in his Ordinance.

And this is that thing which was typified in purging out of leaven before the Pascheover, *Exodus 12. 15.* They are forbid to eat leavened bread: nay, that would not serve the turne, but *Exod. 12. 19.* There must be no leaven found in their Houses. They must not onely have no leaven in their mouthes, but there must be no leaven in their houses, *seven dayes shall there no leaven be found in your houses:* not onely no leaven to be eaten, but no leaven to be scene, *Exod. 30. 7.* *And there shall no leavened bread be scene with thee, neither shall there be leaven scene with thee in all thy quarters.* No leaven in the mouth, in

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the house, in all their quarters. And the *Jews* were exceeding precise in purging out leaven. We read *John* 19. 14. of the *preparation of the Passeeover*, which was the day before the Passeeover. Now on that day the father of the family, with other men lighted wax-candles, searched all corners to purge out all remnants and crums of leaven. And their Scribes taught, that a man was to search after leaven in *secret places* and in *corners*, and to search it out by the light of a candle out of all *holes and corners*. So that a *few* before the Passeeover would not have left a *crum of leaven* in a cranny, or blind corner of his house. Leaven typified sinne and wickednesse, *1 Cor.* 5. 8. And all this teaches us that exact care we should have to purge out, and cast out all our sinnes before we come to the Sacrament. There was no *Jews* house had so many darke holes, blinde corners, and crannies, as have our hearts, and therefore we should take the light, & candle of the Word, *Psal.* 119. 105. *Thy word is a light, a Lamp*; And by the light of this candle

candle search and ransack the blinde corners, and secret crannies of our hearts, and out with all the very crums of *leaven*. So that as the Apostle speaks in that case, *1 Cor. 5. 7, 8. Purge out therefore the old leaven. Therefore let us keepe the feast, not with old leaven, &c.* So let us doe in this case of comming to the Sacrament. This is to keep our Passe. over after the due Order. If we will eat of the *Lambe*, we must have no *leaven*: if *Lamb*, no *leaven*; if *leaven*, no *Lamb*: if Christ in the Sacrament, no sinnes and lusts favoured; if sinnes and lusts favoured, no Christ. There be that expound that Text, *Cant. 7. 2. of the two Sacraments, Thy navell is like a round goblet which wants not liquor, thy belly is like an heape of wheat, set about with Lilies.* By the *navell* they understand the Sacrament of Baptisme: the *navell* serves for the nourishment of the Babe in the wombe; and Baptisme nourishes Infants and new borne Babes in the Churches wombe. By the *belly like an heape of wheat*, they understand the Sacrament of the Lords Supper, for the

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abundance and store of excellent spirituall nourishment therein: and mark with what this heape of wheat is set about, set about *with Lilies*, signifying Christians of holy and godly life. To be sure, such they should be by repentance that come to this Sacrament, they should be *Lilies* pure and white; *Lilies white*, that are set about this *heape of wheat*. It is not after the due Order, when stinking *weeds*, *hemlock*, *nettles*, and such trash are set about this *heape of wheat*, when scandalous and profane persons, common swearers, customary drunkards, &c. thrust in, and set themselves down at the Lords Table.

It is a case much to be lamented, to see the desperate boldnesse of many in comming to the Sacrament; swearers, habituall drunkards, uncleane persons, make no more bones of comming to the Table of the Lord, then of sitting downe at their owne ordinary tables: swear this day, receive the next, be drunke on the eve, and receive the Sacrament on the morrow. Herein dealing as the Harlot in that case, *Pro. 30. 20.*

She

She eats and wipes her mouth, and saith, I have done no wickednesse, I am as honest a woman as the best of my neighbours. So these eat and drinke at the Sacrament, and wipe their mouthes, and who hath any thing to say to them? they hope they are as orderly fair Communicants as the best. That therefore men may be awakened to be more considerate, and may be provoked to come prepared with repentance, let them a little think seriously on these following particulars.

First, he that comes to the Sacrament, and not after this order, prepared with repentance, shall be sure to meet with no blessing, benefit, or comfort. There is a great deale of comfort and joy to be had in the use of the Sacrament, provided a man so come to it as he ought, provided that a man come prepared with repentance. Mark that passage, *Ezra 6. 22. They kept the Feast of unleavened bread seven dayes with joy.* What are civill Feasts without joy? and what are holy Feasts without joy? *A Feast is made for laughter, and wine makes*

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makes merry, Eccl. 10. 19. Little comfort in this Feast, and Wine in the Sacrament, unlesse it make a mans heart merry and joyfull. Ioy is that which God promises to the right users of his Ordinances, Isa. 56. 7. I will make them joyfull in mine house of prayer. So God makes men joyfull in the house of preaching, and joyfull at the Table of his house. They kept the Feast with joy. How so? For (sayes the Text) the Lord hath made them joyfull. But observe who they were whom God made joyfull at that Feast, and Passeover: namely, those who had separated themselves from the filthinesse of the heathen of the land. Such as come with true Repentance, God makes joyfull in the use of his Ordinance. A man may be bold to challenge impenitent persons that come in their sins, and to charge them with it, that they have no joy in their receiving: God joyes them not, makes them not welcome.

As in the Gospell, so at the Sacrament God makes a Feast, such a Feast as the Feast of the Gospell is, Isa. 25. 6.

A

A Feast of fat and sweet things, a Feast of Wine, a Feast of things full of marrow. But who must eat of that Feast, who must be feasted with that wine and marrow? How must they be prepared that eat of this Feast? They must come in due Order that come to that Feast; and that due Order is to come with repentance: for marke what God subjoynes there, *Vers. 7. And I will destroy the face of the covering, and the vaile that is spread, &c.* So that they that will be partakers of that Feast, must first have the *vaile* and the *covering* taken away; they that come veiled and covered, come not after the due Order, and therefore shall not taste of the sweets of this Feast. But what is that *vaile* then that must be taken away, before they shall eat of that Feast? We may see what it is by that of the Apostle, *2 Cor. 3. 14, 15, 16.* The *vaile* is the hardnesse of mens hearts, and that *vaile* is taken away when men turne to the Lord. Repentance takes away that *vaile*: when men are humbled for their sinnes, and doe truly repent, then is the
vaile

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vaile taken away. And when the vaile is taken away, then are men prepared to come to that Feast of fat things. The Sacrament is a Feast of fat things also, and they that will come to this Feast in the Sacrament, must come with their hearts unvailed. It is a Feast of *fat things*, but they that wil eat of this Feast of fat things, must not come with *fat hearts*. They that come with *fat hearts*, will finde it a Feast of *lean things*; will finde neither sweet nor comfort in the use of the Sacrament; *Goe make the heart of this people fat, Isai. 6.* that is, Goe make their hearts hard, and impenitent; *Psal. 119. 20. Their heart is fat as greace*; fat hearts shall not be feasted with these sweet things. *A leane heart*, that mourns, that pines, that grieves for sin, that heart shall eat of these *fat things*, *Psal. 22. 26. The poore shall eat, and shall be satisfied.* The man that is humbled, and abased, he shall eat unto satisfaction: so that they onely have benefit, taste the sweet and the marrow in this Feast, that come prepared with repentance. But let a man come without repentance and

and humiliation, and he receives no benefit at all at the Sacrament, but findes a leane and a dry Feast of it. It is in this case with a man, as it was with the Prodigall, when once he came to himselfe, and was soundly humbled for his folly, and falls to confession, *Father I have sinned against thee, and against heaven*, then see what followeth, *Luke 15. 22, 23. bring hisher the fatted Calfe, let us eat and be merry.* Now he that repents, he is fed, and feasted with *fat things*; the *fat Calfe* must be killed and prepared. But looke upon him in his impenitencie, whilest he is in his sinnes, and how fares he then? Alas, he then eatshuskes, feeds, with the Swine, and his belly not filled neither: whilest he was in a Swinish condition, he was fitter to feed at a Swines trough, then to feed at his Fathers Table; and then he is fed with nothing but with empty huskes. It is just so here. If men come to God and to his Table with confession and contrition of spirit, with true and sound repentance; then God sayes, *Come bring the fatted*

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fatted Calfe, make a Feast, give this repenting sinner my Sonnes flesh and blood, his spirit; let him eat *marrow*, glut his heart with the comforts of my spirit, with the sweetnesse and goodnesse of Christ. But when men come in their swinish and brutish lusts, come no better then Swine without repentance for their sinnes, then God sends them to the *trough*: What doe you a company of swinish adulterers, and drunkards, at my Table? get you to the *trough*; the *trough* is fitter for you then the *Communion Table*. And though such persons in their impenitency wil thrust and crowd in to the Lords Table, yet they shall be fed but with husks. Impenitent persons finde their food in the issue no better: they receive but the huske of the Sacrament, bare bread and wine, the naked elements, they never taste a whit of the *fatted Calfe*, they eat not a whit of Christs flesh and blood. God feeds Swine only with husks. husks are good enough for Hogs. And what are impenitent persons better then Hogges to whom Pearles must not be given.

given. Observe how the Prodigals father speaks to him after his repentance, *Come bring the fatted Calfe, let us eat and be merry.* A man can never so eat at the Sacrament as to be merry, till he eat of the fat, *Nehemiah 8. 10. Goe your way, eat the fat, and drink the sweet, neither be ye sorry, that is, be you merry and joyfull; eating the fat, and drinking the sweet,* cheeres and makes the heart merry. But when sayes his father, *let us eat and be merry?* Now after he saw his sonne to be sorry, when he saw his soule humbled and afflicted with sorrow for his sinnes, he saw him truly penitent; Now let us eat and be merry. It is to little purpose, to eat at the Lords Table, unlessse we may so eat that we may be merry, that we may be cheered, refreshed, rejoyced. Now he that would eat and be merry at the Lords Table, must weepe and be sorry in his owne private Chamber, and Closet. And when we have made our selves sorry, God will make us merry, when we have sadded our soules by repentance, God will glad them with the

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comforts of his Spirit dispensed to us in the Sacrament. And the greater our sorrow is before we come, the greater will our mirth be when we be come.

But contrarily when we come to the *Lords Table*, and have not been sorry, have not beene humbled, have not repented, then may we come and eat, but we cannot eat, and be merry; we can have no comfort, no joy in our receiving, because God feeds us in such a case with nothing but huskes. Huskie food will never make the heart merry, and where repentance is wanting it makes the Sacrament prove to a man no better then an huskie banquet.

Where repentance is wanting, a man in receiving receives nothing but bare bread, and bare wine, neither is it any more with God then if a man did eat common bread, and drink ordinary wine at his owne table. It is in Sacraments as it was with sacrifices. When men came to the sacrifices, and offerings without repentance, see how God effected of them, *Hos. 9. 4. For their bread*

bread for their soule shall not come into the house of the Lord. The bread for their soule, that is; the bread of their life, their daily bread for the sustenance of their bodily life. He speakes of that meat offering, Lev. 2. 5. That meat offering was appointed of God for a spirituall use, and yet it is called the bread for their life, or livelihood. Because they using those Ordinances without Repentance, though the meat offering were appointed for a spirituall use, God esteemed no other then common meat, as their Ordinary bodily bread they fed upon to sustaine bodily life. In the same sense it is that Jer. 7. 21. the Lord in a kinde of scorne calls their Sacrifices flesh; Put your burnt offerings unto your sacrifices, and eat flesh. There wanted repentance in the offerers, and therefore God reckons them but as other ordinary flesh in the shambles. And being so, what had they more at their meat offerings then at their own tables? what at their sacrifices more then might have been had at the shambles?

M

And

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And no wonder, for God intends not his Ordinance to such; God calls not, invites not such, and he will not welcome those whom he invites not. Consider those Canons which were for eating the Passeeover, *Exod. 12. 43, 44, 45.* *This is the Ordinance of the Passeeover, there shall no stranger eat thereof. But every mans servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A forreiner, and an hired servant shall not eat thereof.* Here be three Canons. First, *no stranger must eat thereof.* Suppose he had, yet surely should he have had no Communion with God, God would have been a stranger to him. Secondly, *no hired servant must eat thereof;* suppose he had, certainly God would not have accepted his service. Thirdly, *no uncircumcised one must eat thereof.* If an uncircumcised person had eaten thereof, could he have looked for a blessing? Now all these three Canons make against an impenitent sinners comming to the Sacrament. For an impenitent sinner is all these. He is a stranger to God, *Psal.*

58. 3. *The wicked are estranged from the wombe. And Psal. 54. 3. David calls the Ziphims, who were notwithstanding of Israel, strangers, for what so estranges a man from God as doth sinne? He is an hired servant, a servant to Satan, and his lusts, Ioh. 8. 34. Whosoever committeth sinne is the servant of sinne. 2 Pet. 2. 18. They themselves are servants to corruption, for of whom a man is overcome, of the same he is brought in bondage. And who will set his servant at his Table with him? The servant abides not in the house for ever, Ioh. 8. 35. and therefore sits not downe at Table at any time. He is an uncircumcised person. Iere. 4. 3, 4. Breake up the fallow ground, circumcise your selves to the Lord, and take away the fore-skin of your heart. What is the circumcision of the heart, but the breaking up of the fallow ground, v. 3. So that a repenting heart is a circumcised heart, and contrarily an impenitent is an uncircumcised heart, Act. 7. 51. Ye stiffnecked, and uncircumcised in heart. So that an impenitent person is an uncircumcised person. And what wonder*

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then that an impenitent person meets with no blessing at the Sacrament, when he comes to eat against the Canon, being a *stranger, a servant, an uncircumcised person*.

The *Israelites Manna* was Sacramental, and there is *Manna* in the Lords Supper, and in the use of the Sacrament the Lord gives that *hidden Manna*, *Apoc. 2. 17*. But it is to be observed that the *Israelites* did not eat *Manna* presently so soone as they were out of *Ægypt*, but first of all they passed thorow the red Sea, and that passage was a Baptisme. See therefore Saint Pauls order, *1 Cor. 10. 1, 2, 3*. *Our fathers all passed thorow the Sea, and were all baptised in the Sea, And did all eate the same spirituall meat*. So that before they did eat that spirituall meate, they were first baptised in the red Sea. There must bee a Baptisme before the *Manna* may be eaten. None ought to receive the *LORDS Supper* till hee bee first Baptised. It were utterly against Gods owne ord. r

Sicut populus Israel ante transitum maris non potuit Manna comedere, sic nemo valet ante baptismum corpus redemptoris accipere.

Anselm. in 1 Cor. 10. Nondum baptizati, veltiam adhuc ex-

communicati, &c. arcebantur a communione. Centuriat. Magdeb. Cent. 10. Cap. 6.

to

to have a man receive the Communion before he be *baptized*. That very order teaches that there must be repentance before wee come to the *Lords Table*. For *baptisme is the baptisme of repentance*, Luk. 3. 3. *John came preaching the baptisme of repentance*. So that where no repentance, there the Sacrament belongs not to men; and they can have no benefit by it, to whom it belongs not. As in that case *Bathsheba* speaks *Pro. 31. 6, 7. Give strong drink to him that is ready to perish, and wine to those that be of heavie hearts, or bitter of soule, let him drinke, and forget his poverty, and remember his misery no more*. So it holds good here, God would not have this wine to be given to every man, it is not for profane, and impenitent sinners to drink this wine, but when men are by repentance in poverty of spirit, bitterness of soule, heavie in heart, then the *Lord* would have this wine given them; and such as come to drinke it with such hearts, they shall have their hearts cheered, refreshed, and sweetly comforted against the sense of their pover-

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ty and misery. Repenting sinners goe away with the sweetnesse, and comfort of the Sacrament. The Prophet speakes of a *cup of consolation* that was wont to bee given to some, *Ier. 16. 7.* That cup of consolation was not given to every one. But when any had buried some deare friend, and was in heaviness and sorrow, mourning and in bitterness, as *Zechariah* speakes, *Zech. 12.* then their friends did invite them to their houses, and give them a *cup of consolation*. So that that cup of consolation was for sad, and sorrowfull persons only, only for *mourners*. The cup in the Sacrament is a *cup of consolation*, but this *cup* is prepared for *mourners* for *sin*, and when men receive it prepared with repentance, then it is indeed unto them a *cup of consolation*. But no cup of consolation at all to such as in impenitencie of spirit come to the Sacrament.

2 He that comesto the Sacrament, and not after this order prepared with repentance, he not only meets with no blessing, but with a blow and a breach. And that in a double respect.

First,

First, such an one shall not only not be the better, but farre the worse for his receiving in his sinnes, and impenitency. Some have a conceit, that though they be such sinners as they are, yet the comming to the Sacrament will mend and heale them, and may do them good. But such are deceived, they shall be so far from being the better, that they shall be the worse. That as our Saviour speakes of a Pharisees Profelyte, *Mat. 23. 15.* that when he was made, he was made twofold more the child of hell then themselves: so it is with impenitent receivers, by their receiving they make themselves twofold more the children of hell and the Devill, then they were before; as having added both to the guilt of their impenitency, the fresh guilt of the profanation of Gods Ordinance, and having doubled their hardnesse, and increased their strength to follow sinne with the more greedinesse.

Such an one meetes with an heavie curse, a spirituall curse upon his soule, so as the receiving of the Sacrament

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shall do his soule mischief. Sacraments worke according to that disposition wherein they find such as receive them. Such as are the Receivers, so prove the Sacraments unto them. It is in this case as it was with the woman under jealousy and suspicion of uncleannes, drinking the cursed waters, Numb. 5. 27, 28. *And when he hath made her to drink the water, then it shall come to passe, that if she be defiled, and have done trespass against her husband, that the water that causes the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot, and the woman shall be a curse amongst her people. And if the woman be not defiled, but be cleane, then she shall be free, and shall conceive seed.* Looke then as the woman was, such was the work of the water. If she were cleane, the water did her no hurt, nay it did her good, *she conceived seed, she became fruitfull, but if she were defiled, and uncleane, it wrought with a mischief, her belly did swell, her thigh did rot, and she became a curse.* It is so in receiving the Sacrament. As men are
that

that receive it, so is the work and efficacy of it, either for good or hurt, either for bane, or blessing. If a man be prepared with repentance, and so be cleane, then the Sacrament brings a blessing, it makes a man fruitfull. But if a man be defiled, and uncleane, as every impenitent sinner is, then it banes, and mischiefes him, it proves as *curst water*, it *rots* his soule, he proves a more rotten, and wretched sinner then before. An unwholesome, and diseased stomach, what ever food it receives, it alters, and rather nourishes the disease then the body, and turnes wholesome nourishment to matter of griefe, and vexation. So an impenitent soule coming to *Gods* Ordinance in its sins and defilement, doth but turne the wholesome nutriment of the Sacrament to the feeding of its diseases, and the increasing of its own sorrow and mischiefe, as the water that made the cleane woman fruitfull, made the uncleane woman *swell* and *rot*. *God* curses the *Sacrament* if commiseris, id onus faum, & perniciem, & occasionem miserie facit, *Senec. de benef.* l. 5, 6, 12.

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Quicquid
recipitur,
recipitur
ad modum
recipientis.

Ideo nemo
malo pro-
dest, quia
quicquid
ad illum
pervenit
id pravo
usu cor-
rumpitur :
Quemad-
modum
stomachus
morbo vi-
tius
quoscunq;
accepit ci-
bos mutat,
& omne
alimentum
in causam
doloris
trahit, ita
anims
cæcus
quicquid

Sacrament

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crament to an impenitent defiled person, and so makes a sad breach upon him in stead of a blessing.

Secondly, such an one as comes in his impenitency, shall meete with a breach in another kind, with *G O D S* heavie wrath falling upon him at the Sacrament. That same is a terrible Text, and worthy to be well thought upon by every man before he comes to the Sacrament, *Lev. 7. 20, 21. But the soule that eats of the flesh of the peace offerings, that pertaine to the Lord, having his uncleannesse upon him, even that soule shall be cut off from his people: Moreover, the soule that shall touch any unclean thing, as the uncleannesse of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, even that soule shall be cut off from his people. Their peace offerings were eucharisticall offerings. Now suppose a man had defiled himselfe, and should have come, and with that uncleannesse upon him have eaten of the flesh of those offerings, what had the issue been? Surely it had been better*

ter for that man to have been abed, and a sleep, for that soule shal be cut off from his people, that man shall be destroyed, destroyed by Gods hand, and from before his face, as *Lev. 22. 3. That soule shall be cut off from my presence.* Nay marke yet further, ver. 21. That if a man did but *touch* any unclean thing; uncleanness of man, or beast, or any abominable unclean thing, and then in that case after such a *touch*, before he be clensed shall offer to eate of the flesh of the peace-offering, hee should bee cut off from his people. What? If no more uncleanness upon him than came by a *touch*, must he yet be cut off? Must he be cut off, that eats but with a *touch* of uncleanness? What then will become of him that not *touches* but *wallowes* and *tumbles* in uncleanness? in the *uncleannes* of whoredome, drunkenness? If hee must be cut off that *touches* the uncleanness of a *man*, what will become of him that *wallowes* in the *uncleanness* of the Devill? If he must be cut off that touches but the *uncleanness* of a beast, then what will become of

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of him that is an *unclean* beast, an *uncleane* adulterer, an *uncleane* drunkard, or any other *uncleane* sinner? See how our Saviour speakes, *Matth. 10. 12, 13.* *When you come into a house, salute it: And if the house be worthy; let your peace come upon it: but if it bee not worthy, let your peace returne to you.* If the Apostles came to an house that was *worthy*, then upon their salutation the blessing they prayed for came upon that house, but if an *unworthy* house, the blessing fell not upon it, but returned to them againe. So is it in the receit of the Sacrament. When it is received, if he be *worthy* that receives it, then comes a blessing from God upon a man, but if the person bee *unworthy*, then comes neither blessing, nor peace. Now who is *worthy*? Iudge in your owne consciences, are impenitent sinners that live, and lie in their sinnes? Are customary profaners of Gods Name? Are habituall drunkards? Are loathsome Adulterers, covetous earth-wormes, and these *worthy*? If these be *worthy*, who then is *unworthy*? Either these,
or

or none are unworthy. Therefore no peace, nor blessing can come upon them. Nay that is not all, not only no blessing, but a curse shall come upon them. If he will shew himselfe a *worthy man*, saies Salomon of Adonijah, *there shall not an haire of him fall to the earth*, 1 King. 1. 52. but when after he carried himselfe *unworthily*, it cost him his life. If men come worthily to the Sacrament, so prepared for repentance as they ought, they meet with no hurt, but with a great deale of good. But if *wickednesse* be found in men, as Salomon there speakes, and so men come unworthily, God will curse them for so comming. *Hee that eates and drinkes unworthily, eates and drinkes his owne damnation.* And who doth it *unworthily*, but he that doth it *impenitently*? And what can such unworthy impenitent persons expect but a breach with a witnesse? The Israelites had a wondrous strange mind to flesh, Num. 11. 4. *They wept and said, who shall give us flesh to eat?* And as great a mind have many to come to the Sacrament, but yet it fares

Mutet ergo vitam qui vult accipere vitam. Nam si non mutet vitam, ad iudicium accipiet vitam, & magis ex ipsa corumpitur quam sanatur, magis occiditur, quam vivificatur. Aug. Ser. de Temp. 1.

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fares no better with them at the Sacrament, then it did with Israel at their Quailles, *Psal. 78. 30, 31. Whilst the meat was yet in their mouthes, the wrath of God came upon them, and slew the fattest of them, and smote downe the chosen men of Israel.*

And so whilst many have the bread and wine in their mouthes, the wrath of God comes upon them. But why so? Because it is with them at eating the Sacrament, as it was with Israel in another case, Verse 30. *They were not estranged from their lusts, but whilst the meat was in their mouthes, the wrath of God, &c.* So many come to the Sacrament, but are not *estranged from their lusts*, their whoring, drunkennes, worldlinesse, &c. but come in impenitency, without sorrow, and reformation, and therefore whilst the Sacramentall elements are in their mouthes, the wrath of God comes upon them; and so instead of *eating Christ*, they eat *wrath*. And all because they comming in their impenitencie, provoke God to wrath. It may be thou feelest no wrath for the
pre-

present, but yet wrath may be inflicted insensibly on thy soul. And thogh thou feel it not, yet thou mayst heap & treasure up wrath against the day of wrath. A man that brings every day but a fagot or two to the stack, may in time make a great heap: every day a stick to the pile, may make such a pile, as being fired at once, will make a dreadfull fire. Thou feelest no wrath for the present, but every Sacrament thou receivest, thou bringest a fagot to the heap; and makest such an heap, as at last wil make the fire so much the greater, and so much the hotter at the day of wrath. And then shalt thou feele that wrath which now thou heapest up. Thou greatenest thine heap now, and the greater the heap, the greater the fire. Now the reasons why God thus sadly makes a breach upon impenitent sinners are specially two.

1. Because every impenitent sinner defiles the Lords Table, and the Sacrament. *Holinesse becomes thine house, O Lord,* and so no lesse, holinesse becomes *thy Table, O Lord.* As God himselfe is holy, so his Word and Sacraments

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Sicut san-
ctum Ca-
nes non
sanctificat,
nec Mai-
garitæ por-
cos nutri-
unt, sed
contra Ca-
nes coin-
quant
sanctum,
& porci
margaritas
confra-
gunt. Sic
si homini-
bus cani-
nos, vel
porcinos
mores ha-
bentibus
sanctum
dederis,
nec san-
ctum illos
sanctificat,
sed contra,
ipsi sanctū
coinqui-
nant, *Chrys.*
hom. xi.
oper. imper.

ments are holy, and therefore an hor-
rible thing to pollute and defile the Sa-
crament. Now every impenitent sinner
doth so. An impenitent sinner is a fil-
thy person, and he befilds every thing
he meddles withall. He is an uncleane
person. Now to the unclean all things
are uncleane, holy things sanctifie not
them, but they pollute holy things:
under the Law, an unclean person defi-
led the Campe, *Numb. 5. 2, 3.* Put out
of the Camp whosoever is defiled, that they
defile not their Campes. He defiled every
bed he lay on, and every thing he sate
on, *Levit. 15. 4.* He defiled every man
he toucht, *Levit. 15. 7.* His very Saddle
he rode upon was uncleane, *Lev. 15. 9.*
He defiled the Tabernacle of the Lord.
Num. 19. 13. He defiled bread, pottage,
wine, oyl, &c. *Hag. 2. 13.* Thus an unclean
sinners pitch touches nothing which it
defiles not. He defiles Word & Sacra-
mēts, the Lords tabernacle, & his Table.
Is it any wonder then that comming to
the Sacrament, he meets with a breach
and a curse? *If any man defile the Tem-
ple of the Lord, him shall God destroy,*

I Cor.

1 Cor. 3. 17. Put *Table* in stead of *Temple*, and it is as true; if any man defile the *Table* of the Lord, him shall God destroy, *He that defiles the Tabernacle of the Lord, shall be cut off from Israel, Num. 19. 13.* And whosoever defiles the *Table* of the Lord as well as the *Tabernacle* of the Lord, shall God cut off from his people. Their sinne was foule and hainous, *Mal. 2. 12.* that said, *The Table of the Lord was polluted;* what is their sinne then that doe not say, the *Table* of the Lord is polluted, but doe pollute and defile it? God sorely complains of it, that their *common Tables* in their houses at which they did eat and drink, and take their common repast, that they were defiled with drunkenness and gluttony. *Isa. 28 8. All Tables are full of vomit, and filthinesse, so that there is no place cleare.* An horrible thing to defile a mans own *Table*, with the vomit and filthinesse of drunkenness? What an horrible thing then to pollute Gods *Table* with such filth? And what doth that man better, that when he hath defiled himselfe with

N. drun-

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drunkenesse, and with the vomit and filth of it, yet before he hath humbled himselfe with sorrow for it, and before he hath utterly forsaken and renounced it, doth pr. 1 me in that filthy case to come to Gods Table? How horrible a thing were it to defile the *Lords Table* with the vomit of drunkenesse? now let all that defile themselves with drunkenesse b. think themselves, how they can before God free themselves from it. And so all that live in other foule sinnes, let them consider how they can wash their hands from the guilt of this sinne. Therefore when God sees his Ordinance defiled by them, his wrath is kindled, and he smites them with a curse. Incense from foule hands is an abomination, *Isa* 1. 13, 15. not only no sweetnesse in it, but a filthy stench in it, yea, such an offensive favour from it, as provokes God to wrath. *If a beast touch the Mountaine, it must be stoned or thrust thorow with a dart, Heb. 12. 20.* If such severity against a *Beast*, how much more shall it be against a Man, that by his bale and brutish lusts makes him-

Incensio
dor de im-
mundorum
manibus
reputatus
est pro fac-
tore, & i-
ram non
gratiam
presump-
tio meruit,
Cyr. de
Gen. Dom.

himselfe a *Beast*, and yet wil dare, not only to touch the *Mountaine*, but to goe *up into the Mountaine*? Any beast that had toucht the mountaine, must have died for it, though it had beene a *cleane beast*, how much more if it had been an *uncleane beast*? That man that by his base and brutish courses becomes a beast, he is not only a beast, but an *uncleane beast*. If a *sheepe* had toucht the mountaine, it must have beene stoned or thrust thorow with a dart, much more then shou'd a Dog or an Hog, if they had toucht the *Mountaine*.

O that they would seriously consider this, who in the guilt of their sins, smoking and reeking, thrust in themselves unto the Table of the Lord, and that their hearts would tremble to think how dreadfull a thing it is to pollute Gods Ordinance. Is it a small thing in your eyes to defile Gods Table? Is it nothing with you to pollute holy things? It was a smart and piercing speech of *Ambrose* to *Theodosius*, offering to come in the guilt of that slaughter at *Thessalonica*, *What? wilt thou*

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Istaine ad-
huc stillan-
tes injuste
cædis cru-
ore manus
extendes, &
iis sanctis-
simum Do-
mini cor-
pus pre-
hendes?
Vel tu pre-
tiosum san-
guinem Do-
mini ad-
movebis o-
ri tuo?

Magdeb.

Cena. 4. c. 6.

*reach forth those hands of thine yet drop-
ping with the blood of unjust slaughter,
and with them lay hold upon the most holy
body of the Lord? or wilt thou offer to
put that precious blood to thy mouth?*

So may it be said to many comming to
the Sacrament: What? will you reach
forth those hands of yours *defiled with
blood*, with the blood of oppression?
these *fingers* of yours *defiled with ini-
quity*, Isa. 59. 3. and with these hands
and fingers touch these holy mysteriess
with these lips of yours that have spo-
ken lies, that daily drivell forth such a
deale of obscene filth; that with so ma-
ny foue oathes and bloody blasphem-
ies have dishonoured God; with these
mouthes with which you have so often
swine-like swilled unto drunkenness,
and with which you have drunk of the
cup of devils; with these lips and
mouthes will ye offer to drink the pre-
cious blood of Christ? Is it not sinne
and guilt enough, that with your sinnes
you have already defiled your hands,
fingers, lips, mouthes, but that now also
you will needs come, and defile the

Lords

Lords Table? it is more than you can answer that you have thus defiled your selves, why will you double your sinne and your damnation in defiling also these sacred Mysteries? Consider this with trembling hearts all impenitent persons, and you especially that dare impudently crowd into the Sacrament when you come piping hot out of your sins and provocations.

2 Secondly, because a man comming in his impenitency, hee brings his sins along with him, and they put God in minde to doe justice upon him. There is a prayer for their *King, P/al. 20.3 The Lord remember all thine offerings, and accept thy burnt sacrifice.* That is a speciall thing wee should ayme at in all our services, that God would remember them, that they may come up in remembrance before God. Now when a man lies in his sins, and brings them with him to an holy service, they will rise up in remembrance against him at that very instant, and so not his services, but his sins being remembred, a man shall not only misse of acceptance, but meet with

N 3 a breach

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abreach and a curse: see *Hos. 8. 13. They sacrifice flesh for the Sacrifices of mine offerings, and eat it, but the Lord accepteth them not.* But why did not God accept them? the next words shew the reason, *now will he remember their iniquity*: no marvell he remembers not their Sacrifices, when he remembers their iniquity. And yet this is not all: he will not only not accept, *but he will visit their sins.* When iniquity comes up in remembrance, God will visit their sin. And when will he visit? *now will he remember their iniquity, and visit their sin.* Now will he remember their iniquity, now, even just now, as they be sacrificing, and now will he visit their sins, even then plague and smite them spiritually, when in their Sacrifices. God remembers wicked mens sins at all times, especially whē they come to him in holy duties; even *then* when they come to the Sacrament hee remembers them *then*; freshly remembers them *then*. When God sees a wicked man come with his sin to the Sacrament, he doth (as it were) on this manner speake in heaven: Behold here is a man come to the

the Sacrament without repentance, and he thinks to doe me a goodly piece of service, but by no meanes doe I accept him; nay, I abhorre him, and am angry at his coming. *I remember* that at such a time he was drunk; *I remember* that he is an adulterer, a covetous worldling; *I remember* at such a time how he griped, p nched, and defrauded his brother; *I remember* he is a common neglecter of the duties of my worship; and now without repentance for these finnes, he is come to my *Table*; therefore now, all these his finnes come up a fresh in my remembrance, and he shal be so farre from being accepted, that I will now at this very time of his receiving, smite him with my wrath, my curse be upon him and his receiving, instead of a blessing; let *Satan* enter into him, and carry him on still to all ungodlinesse. It is a heauey judgement to have *God remember and avenge our finnes in the Sacrament*. Thus *God* doth with impenitent persons, because they bring their finnes thither with them. Sinnes brought along to the spirituall banquet

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of the Sacrament, they will do by men as *Esther* did by *Haman* at the banquet of wine, *Esther* 7. 2, 6. Whilest he is at the banquet of Wine, she petitions against him, and she accuses him, the adversary and enemy is this wicked *Haman*: and *Vers. 7.* The kings wrath is up at the banquet of wine, and he presently gives sentence against him. So all the finnes that a man repents him not of, when he comes to the Sacrament, doe come with him, and they being present, doe pick out *that very time* to accuse him, and to say, This man is a drunkard, an uncleane person, a common swearer, an adversary, an enemy to Religion; even thus at the banquet of Wine, sin unrepented of, puts in accusations against men. And therefore no wonder that *Gods* wrath is kindled against such, even at the Banquet of Wine, when they bring along with them those that accuse them, and clamour against them at that very time.

So that these things considered, let us be awakened and stirred up in the feare of God, to look to it that we pre-
sume

sume not to come to Gods Table in our finnes and impenitencie; unlesse we have mourned for our finnes, the Sacramentall bread will be unto us as *bread of mourners*, *Hos. 9. 4.* uncleane bread that will defile us; unlesse we doe by repentance wash away our filthinesse, we shall pollute Gods Ordinance, and bring accusers with us, that will put God in remembrance to curse us. And were it not better for us before we come, to remember our finnes our selves, and to be humbled for them, and renounce them? *Christs* body was laid in a new Sepulchre, where never any had beene laid, and he will give his body to none, but such as come with a new heart. This *new wine* must not be put into old *vessels*, but *new Wine* must be put into new *vessels*. Be new vessels therefore by repentance, that the new wine of the comforts of Gods spirit, may be poured into us at the Sacrament. I will close this point with Saint *Augustines* words, *If a man will not put a faire and precious garment into a foule chest, with what face can he take the Sacrament*

Cap. 7.

Rogo vos
fratres,
num est
aliquis qui
in arca
sordibus
plena vellet
mittere
vestem su-
am? Et si
in arca
sordibus

crament of the Eucharist into a filthy soule?
There is no man that will put live coales in-
to the chest where he puts his best apparell.
Why so brethren? because he feares his gar-
ments may be burned with which he cloaths
himselfe on Festivals. I beseech you bre-
thren, he that will not put fire into a chest,
why is he not afraid to kindle the flame of
wrath in his owne soule?

plena non mittitur vestis pretiosa, qua fronte in anima quæ pecca-
torum sordibus inquinatur, Christi Eucharistia suscipitur? Non puto
esse aliquem hominem qui in arca sua ubi pretiosas vestes habet re-
positas, acquiescat aut carbonem vivum aut qualemunque scintillam
includere. Quare hoc fratres? quia timet ne comburantur vesti-
menta quibus in festivitate induitur. Rogo vos fratres, qui in arca
sua non vult scintillam ignis includere, quare in anima sua flammam
iracundiæ non timet accendere? *Aug serm. de Temp. 252.*

CHAP. VII.

*Of the Necessity of Charity and Love in
him that will be an Orderly Communi-
ciant.*

NOW followes the fourth thing re-
quired in *habitual* preparation to
the Sacrament, and that is *charity* and
love towards our brethren. This is a
thing

thing necessarily required. This is a truth confessed on all hands, that men should be in *charity* that come to the *Sacrament*. And many that have no great care, nor make any great conscience of comming with knowledge, faith or repentance, yet will seeme to make some scruple of comming without *charity*. Yea though many will not abstaine for their drunkennes, oathes, &c. yet if there be a breach, and a falling out betweene them, and others, they will by no means meddle; though without breach of *charity* a man may judge of them, that they are reasonably, wel contented that they have so faire an excuse to stop the mouthes of their consciences that are ready to check them, and quarrell with them for their neglect of Gods ordinance. For if out of conscience they scruple comming to the *Sacrament* with out *charity*, why then scruple they not living without it? But yet this shoves, that *love* is a necessary preparative to the *Sacrament*. It is that which indeed is necessary in all our services of God, and duties of his worship. It is required

in

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in all that will pray aright, 1 Tim. 2. 8. *I will that men pray every where lifting up pure hands without wrath.* Every Christians care should bee to have his prayer like Iobs, Iob 16. 17. *Also my prayer is pure.* The way to have our prayer pure, is to lift up pure hands without wrath. Love is that which makes heart, and hands, and so prayer pure from the defilement of wrath. It is required in all that will heare the Word aright, 1am. 1. 19. *They that will be swift to heare, must be slow to wrath, and verse 21. All superfluity of maliciousnesse must be layd apart to fit for the receiuing of the Word.* So 1 Peter 2. 1, 2. *Wherefore laying aside all malice, as new borne Babes desire the sincere milke of the Word.* And so likewise no lesse requisite in all such as will come to the Sacrament in due Order. Every sacrifice was to be salted with salt, Levit. 2. 13. And every oblation of thy meat-offering shalt thou season with salt.* *Thou shalt not suffer the salt of the Covenant of thy God to be lacking, &c. with all thine offerings thou shalt offer salt.* Unseasoned services are unfavoury

unsavoury services. Services without *salt*, are services without *savour*. And here is a *salt* wherewith all our duties are to be sprinkled, *Marke 9. 50. Have salt in your selves, and have peace one with another.* And as at all times, so especially it is required before we come to the Sacrament. If without love, we are neither fit to pray nor heare, then not fit to receive the Sacrament; for he is not fit to receive the Sacrament, that is neither fit to pray, nor heare the Word. The necessity of it will appeare by these things:

1. By that so well knowne a place, *Matth. 5. 23, 24. If thou bring thy gift to the Altar, and there remember that thy brother hath ought against thee, leave there thy gift before the Altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift.* It may seeme to be somewhat an odde thing, an incongruous carriage, and to carry some shew of irreverence with it, that a man being come into the Temple, having brought his offering before the Altar, should all on a sudden turne his back

Nunquam mihi contingat turbatum ad pacis accedere sacrificium, cum ira & discorde contingere Sacramentum. Centum non recipitur munus quodcumque meum, quod defero ad altare, nisi ante placato fratre, quem mortis memor se meminero, quanto minus si meipsum non placavo prius. Bern. de precept. & dispens.

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Et cum
veniens
offerēs
munus tu-
um. Vñ
mihi mis-
ero, ne di-
cam & tibi
qui tanto
tempore
aut non
obtuli mu-
nus, aut ira
perma-
nente sine
causa ob-
tuli. Hie-
ronym. Ep.
ad Gaium in
Matert.

backe upon the Altar, and go his wayes out of the Temple. Might not a man therefore in such a case better have stayed there still, so that in his heart he were sorry for the wrong done to his neighbour, and bee fully resolved so soon as the sacrifice is ended, to reconcile himselfe to him? No, it will not serve the turne, but how odd, and undecent it may seeme to be, yet *goe thy way, and first bee reconciled, and then come and offer thy gift.* Not *offer thy gift, and then goe and be reconciled.* This must be done first, it is a preparative duty, and preparative duties must be done. Now as in Sacrifices, so it is in Sacraments, God will have love, and reconciliation before men come to his Table, *Goe first* and bee reconciled before thou goe to receive the Sacrament. Hee that will goe to the Sacrament without *charity*, can look for no better than to retaine without fruit. Vncharitable receiving can bee no better than unprofitable receiving.

2 That same, 1 Cor. 12. 13. *By one spirit wee are all baptized into one body, and*
by

[*by one spirit*] *have been all made to drink into one spirit.* The Apostle had showne before *verse 8, 9, 10.* that though some men do receive personall peculiar gifts, yet they are given by the Spirit for the good of the whole Church. The reason in brief is, because all the whole Church is but *one body*, and *one soule*: and every beleever being a member of that body, whatsoever he hath, he hath it not for himselfe, but for the common good of the body. But now the question might be, whether all beleevers be one body, and one spirit or soule. Now therefore the Apostle shewes, and proves this unity of the Church, that all beleevers are one body and soule, from the end, and effect of the Sacrament, which is to seale this unity. That they be *one body*, it appeares by the Sacrament of Baptisme, *for by one Spirit we are baptised into one body.* That they be *one spirit* or *soule*, it appeares by the Sacrament of the Lords Supper, *for by one spirit we are made to drinke into one spirit or soule.* Thus by both the Sacraments is this unity sealed. Observe then that a maine end,

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end, and use of the Supper is, that we may be *made to drink into one spirit, into one soule*. Therefore is there great reason that men should come to the Sacrament in love and charity, or else how shall the end and use of the Sacrament be made good? How can they be made to drink into one spirit, that are of two spirits, of two different contrary spirits? It is exceeding requisite that they be *of one spirit*, that come to be made *drinkers into one spirit*. It is love that makes men of one spirit, and so fits them to be made in the Sacrament to drink into one spirit: love makes men of one spirit, the Sacrament seales this vnity of spirit. There cannot be an unity of spirit sealed, till there be an unity of spirit made. Now, because it is love that makes this unity, and this unity must be sealed at the Sacrament, therefore necessarily must a man come with love that will come aright to the Sacrament, or else he frustrates a maine end of the Sacrament.

3. Thirdly, as the Sacrament of Baptisme is the Sacrament of our new birth,

birth, to the Sacrament of the Supper is the Sacrament of our new life, and spirituall nutrition and growth. And unto it should a man come, that in the right and religious use of it he may be spiritually nourished; and may thrive, and grow in grace and goodnesse. Now, no man can grow, thrive, or be nourished by the use of the Sacrament, that comes to it without love. The whole *Church* is a body, every Christian is a member of that body; now a member that will grow in the body, and thrive, must necessarily be united to, and conjoynd with the body. If a member be separated from the body, it cannot be nourished and grow: an hand or an arme rent, or cut off from the body, cannot be nourished, nor grow. Nay, though a part of the body be not separated from the rest, yet if there be but a dislocation of a part, so that it be onely out of joynt, it cannot thrive and prosper till it be set in joynt againe. So is it here in the body Mysticall; it is a growing body, every member thereof growes and increas-

O ses,

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ses, Col. 2. 19. *It increaseth with the increase of God.* But how comes it to increase? *All the body by joynts and bonds having nourishment ministred and knit together, increaseth with the increase of God.* So that unlesse the body be knit together by joynts and bands, it cannot increase by the ministration of nourishment. But now what are these joynts and bands, and what is it that knits the parts of the body so together as that it increases? That the Apostle layes down somewhat more fully, Eph. 4. 16. *From whom the whole body fitly joyned together, and compacted by that which every joynt supplies, makes increase of the body unto the edifying of it selfe in love.* These words are taken and translated from the naturall body, and the Apostle shewes that it is in the Church, the mysticall body of Christ, as in a naturall body. Now in a naturall body; first, there be divers and small members which go to the making of it up: secondly, these members are fitly joyned and compacted together: thirdly, there is a conjunction of them after an excellent

excellent manner, and that thus: all the
 severall parts they have their bones,
 the solid parts of those members. Now
 these bones are coupled, by the joynts,
 so as the end and the round part of one
 bone goes into the hollow end of an-
 other; This is an *Αλληλεχίς*, Or *Αφή*,
Eph. 4. 16. Col. 2. 19. But this is not all, but
 as the joynts are fitted and suited each
 to other, so as the round part of one
 joyntes to the hollow part of the other;
 so also that there may bee a sure coartic-
 ulation, there be certaine ligaments
 and bonds that grow fast to the end of
 each bone in the joynt, that fasten bone
 to bone, this is *συσσεμῶς*, *Col. 2. 19.*
 There is not onely a fitnessse by which
 one bone suits with another in the
 joynt, but there is a fastnesse also by
 vertue of that bond that knits bone to
 bone. This is a compaction by that w^{ch}
 both the bones in the joynt mutually
 minister: fourthly, the parts of the bo-
 dy thus sweetly fitted and suited toge-
 ther, and thus firmly fastned, they all
 by their nourishment received, thrive,
 and grow, and so the body increases,

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which it could not doe if there were a dis-union, or a dislocation, or a luxa-
tion of those parts. Now thus it is in
the *Church*, the body of *Christ*: 1 There
be many and sundry members to make
up this body. 2 They are all joynd
and compacted together. 3 Their con-
junction is after the s^me manner. The
mindes and spirits of beleevers are so
coupled together, as that one mans spi-
rit doth as it were insinuate it selfe into
anothers: and that this conjunction and
joynt may be the surer, there be certain
bonds and ligaments that knit these
members to ether: and these bonds are
two first, *The Spirit of God*, they have all
one & the same spirit, *Ep. 4. 4. One body,*
one spirit: & by this one spirit Christians
are kn t in this one body, *1 Cor. 12. 13.* Se-
condly, *The bond of love, & peace;* & eve-
ry joynt or member supplies and mini-
sters this bond each to other whereby
they are knit each to other, *Ep. 4. 3. En-*
deavouring to keep the unity of the Spirit;
that is, endeavouring to be of one spirit
and mind, as 2. bones meeting at a joynt
are coupled in the unity of the joynt:
there

there is the *Agā* or *Αλληλοχία*, that spoken of, *Romans 12. 16.* τῇ φιλαδελφίᾳ τῶν ἀλλήλων φιλοδοξῆτε. There is a fit joyning together, and this is added *in the bond of peace*, there is the compaction of both, by that which each joynt supplies, each Christ an supplying and ministering the bond of peace and love, do thus kn't and joyne together themselves members in the same body: this is the *σύνδεσμος*. So *Col. 2. 19.* there is mention not only of joynts, but of bonds. And *Col. 3. 14.* love is called *The bond of perfection*, that is, a bond which doth perfectly binde together the members of the mysticall body, each ministering and supplying love to another; as the ligaments that knit bones together are mutually ministered from both the bones: so that the compaction of the members is by the ligament of love, as the Apostle expresses it, *Eph. 4. 16.* Fourthly, the body of the Church thus compacted increases it selfe, and is edified and growes up, *Ephes. 4. 16.* *Maketh increase of the body unto the edifying of it selfe in love.*

*Αφ' ἑαυτῶν καὶ
ἀλλήλων
ἐκτρέφεται*

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The body encrease and edifies when the severall parts doe, and they doe increase and grow when joynd together and knit together in love. So that all this serves to shew the necessity of love in such as come to the Sacrament; we come to the Sacrament to be nourished, to grow, to increase: none of these can be done without love. A man coming to the Sacrament out of charity, is a member out of joynt, yea, as a member disunited. It is not possible such a member should be nourished and thrive. As therefore a man would find nourishment and increase with the rest of the body, so it concernes him to come prepared with love.

4. God requires that men should eat their bodily food with love and mutual charity. There is little contentment in bodily Feasts, when men sit downe at one Table with divided hearts and affections: we may see *Acts 2.46.* how the Primitive Christians did eat their common bread at their common Tables, *Breaking bread from house to house, did eat their bread with gladnesse and singlenesse*

singlenesse of heart: the which they could not have done if they had not met at their Houses and Tables, as they did in the Temple, in the same Verse, *with one accord*, or unanimously. They could not have eaten with gladnesse and singlenesse of heart, if they had not eaten together in love. For there can be neither *gladnesse* nor *singlenesse of heart* where love is wanting. And if they came together with such love and affection to their common tables to take their bodily repast, how much more, think we, did they come with love, and all good mutuall affection one to another to the Lords Table? Therefore it was hat before the Sacrament they had their love-feasts to testifie with what affection they came to the *Lords Supper*. The sweet and sauce of common repast, is love; *Prov. 15. 17. Better is a dinner of greene herbs where love is, then a stalled Oxe with hatred*: love makes a few greene herbs farre better cheare, then the greatest fare that is eaten with hatred and malice. If love therefore be required at

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Quisquis
amat dictis
absentum
rodere fa-
mam, Hanc
mensam in-
dignam
noverit es-
se sibi, Po-
sit. de vita
Aug. c. 22.

our own Tables, that when we eat together, we should eat in love, how much more then will God require it in those that come to sit downe at his Table? Saint *Augustine* would not endure any at his Table that should shew any malice against others in backbitings or detractions, and had two Verses written on his Table, to be Monitours to such as sat thereat, that in such cases that Table was not for them. And how much lesse will the Lord endure any at his Table that come thither with malice and hatred against their brethren. Such must know, that they are utterly unworthy to come to the Lords Table.

To come to the Sacrament in malice, and to eat it in distemper of spirit is *not to eat the Lords Supper*: that is, such as so come doe not so receive it in regard of the benefit and blessing, as if they received so holy an Ordinance as the Lords Supper: see *1 Cor. 11. 20.* *When ye come together therefore into one place, this is not to eat the Lords Supper.* The Participle, *Therefore*, carries

ries the words to something before, ro
that v. 18. *When you come together in the
Church, I beare there be diuisions amongst
you ; when ye come together therefore
in one place, this is not to eat the Lords
Supper.* Therefore when men come to-
gether, and there be diuisions amongst
them, this is not to eat the Lords Sup-
per ; for such persons eat not the Lords
Supper, in regard of the benefits and
blessings that are received at the Lords
Supper, because they eat not after the
due Order. *This is not to eat the Lords
Supper,* sayes the Apostle, for verse 21.
in eating every one takes before other
his owne Supper, and one is hungry,
and another is drunken. So it may be
said in this case, to come in malice to
the Lords Table, *this is not to eat the
Lords Supper,* which is a Supper of
love ; for how do they eat the Lords
Supper, when in eating one mans
heart swells against ano. her, one man
is sick with envie, another is filled
with malice and hatred. *They eat my
people as they eat bread, Psalm. 14. 4. Ye
bite and deuoure one another, Gal. 5. 15.*
Thinke

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Thinke we when men eat up one another, and deuoure one another, that they be fit to eat at the Lords Table, or to eat the Lords Body? or if they doe eat the Sacrament, thinke we that they doe eat the Lords Supper? that they sup with Christ, and have any fellowship with him? It is a good disposition in one sense to eat the Supper of the Lord in *bitternesse*, with *bitternesse of sorrow* for sinne, but to come in *bitternesse of spirit* in regard of hatred and malice, this is that which will so imbitter the Ordinance unto us, that we shall have little comfort in the action. The Sacrament is a seale, and in the right use of it the spirit seales up a mans redemption to him. Now he that would at any time be sealed by the Spirit of God, especially in the use of the seale of the Sacrament, must take heed that he grieve not the Spirit of God; *And grieve not the holy Spirit of God whereby ye are sealed unto the day of Redemption, Ephes. 4. 30.* If we grieve him, how shall we looke to have him seale us? Specially when we
come

come to the Sacrament? I, but what
is it that grieues him so that he will not
seale? Iudge by that which immediat-
ly followes, *uer. 31. Let all bitternesse,*
and wrath, and anger, and clamour, and
euill speaking be put away from you, with
all malice. Therefore bitternesse, wrath,
and malice, they grieue the sealing spi-
rit of God. We lose our errand when
wee come to the Sacrament, and goe
away *unsealed*; we goe away unsealed
when wee grieve the Spirit; wee
grieve the Spirit when wee come
to the Sacrament with a *malicious,*
and *imbittered* spirit. Therefore as
at all times it is good counsell to
put away *bitternesse,* and *malice,* so it is
especially when men come to the Sa-
crament. There is a *leaven of malice,*
and the feast must not be kept with that
leaven, *1 Cor. 5. 8.* This must be *pur-*
ged out as old leaven. That same of the
Apostle, *1 Cor 14. 20.* may serue for a
rule for comming to the Sacrament;
Brethren bee not children in understan-
ding, how bee it in malice be yee children.
How many come to the Sacrament as
children

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children in one sense, and not as children in another? *As children* in an ill sense, and not *as children* in a good sense; for knowledge as very children, to come thus like children is a dangerous thing. But to come *as children* in regard of malice, as free, as voyd of it as children, thus to come like children is an happy thing. And as our Saviour speaks in another case of receiving the Kingdome of God, so in this sense it is true of receiving the Sacrament, Luke 18. 17. *Verily I say unto you, whosoever shall not receive the Kingdome of God as a little childe, shall in no wise enter therein.* So whosoever shall not receive the Sacrament as a little childe, in regard of freedom from malice, he shall reape no fruit by his receiving. Therefore as Saint Paul speakes of charity in the generall, so I close this point concerning charity in this particular to fit a man for the Sacrament, 1 Cor. 13. 2, 3. *Though I have the gift of prophecy, and understand all mysteries, &c. and have no Charity, I am nothing. And though I bestow all my goods to feede the poore,*

poore, &c. and have not charity, it profits me nothing. So in this case, though thou often and frequently receive these holy Mysteries, and yet have not charity, *thou art nothing*, and thy receiving is, *nothing*. Though thou receivest the *Sacrament* every day in the weeke, and givest liberally at the *Sacrament* to the poore, and yet hast not charity, *it profiteth thee nothing*. So much wrong they doe themselves that come not in due Order to the *Sacrament*, with that *Love* and *Charity* which God requires.

CHAP. VIII.

The Necessity of Obedience in an Orderly Communicant.

THE last thing remains requisite in *Habitual* preparation to the *Sacrament*, and that is obedience to God and his Commandements. He that will come after the due Order, must be such an one as *Psalms. 50. 23. That orders his*

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his conversation aright. That hee doth, that walkes *orderly* according to the rule of Gods Word, and in obedience thereto. Such an *orderly man* must hee be that will be an *orderly Communicant*. It is impossible for him to be an *orderly Communicant*, who is a disorderly man. He walkes *disorderly* that walkes *disobediently*, 2 *Thes.* 3. 7. *That walkes disorderly.* Who is hee that doth so? *verse 14.* *If any man obey not our word.* And if it were possible to have all the former things without this, yet the want of this would marre all. For what though a man had all knowledge, and al understanding that can fall within a mortall capacity, yet what is it all if obedience were wanting? All such knowledge is as ignorance, 1 *Ioh.* 2. 3, 4. *Hereby we know that wee know him, if wee keepe his Commandements: He that saith, I know him, and keepeth not his Commandements, is a lyar, and the truth is not in him.* There be that see many things, and yet are *blind*, *Isai.* 42. 19, 20. and that because Obedience is wanting. And how welcome ignorant, and blind persons

sons be to the Sacrament we saw before. And what evidence is there of the truth of faith where obedience is wanting? Thou sayest, thou hast faith when thou comest to the Sacrament, *shew me thy faith by thy workes*, by thine obedience. As faith is the *principall* of all true obedience, so obedience is the *evidence* of true faith. He that is wanting in obedience, must needs be wanting in faith, and he that comes to the Sacrament without faith, comes to no purpose. And how will it appeare that that man hath repented, and truly turned from his *sinne*, who is not yet in the wayes of obedience? There is no man repents but he brings forth *fruits worthy of repentance*. The fruits of obedience are the fruits be seeming repentance. And how is there love without obedience, *when love is the fulfilling of the Law*, Rom. 13. 8. How can the Law be fulfilled without obedience? So needfull is obedience to qualifie a man for the Sacrament. A mans care must be to eat, and drink worthily. He that will doe so, must have a care to do that,

Col.

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Col. 1. 10. To walke worthy of the Lord. He that is an unworthy walker, can never be a worthy receiver. But how may a man walke worthily, or what is it to walke worthy of God? The Apostle teaches us what it is in the same place, That ye might walke worthy of the Lord unto all pleasing, being fruitfull in every good work. So that to walk obediently is to walke worthily. And such a worthy walking fits for a worthy receiving.

It is that which God regards more then all outward performances, then the services of his worship. It is a common errour in many men to think that if they performe the outward duties of worship they do enough, and that these alone are highly well pleasing to God though no more be done. They think, so long as they pray, heare the Word, receive the Sacrament, all is wondrous well, though they make no conscience of obedience to Gods will otherwise; though they obey not, yet because they do duties of worship, that they do God very acceptable service; whereas the truth is, that when we give not God obedience,

obedience, all services have poore acceptance. Profession of Religion, and godlinesse a good thing it is, but yet a vaine thing without obedience. *Excellent speech becomes not a foole, Pro. 17. 7.* And what though *Israel cry, my God we know thee*, what is this to the purpose so long as *Israel hath cast off the thing that is good, Hos. 8. 2, 3.* Disobedient profession is abominable, and a kind of Atheism denying God, *Tit. 1. 16.* And as profession, so performances vaine. Their sacrifices without obedience as acceptable as a *Dogges head*, or as *Swines blood*, *Isa. 66. 3.* Hearing without obedience as good as nothing, *Ezek. 33. 31, 32.* no more then hearing a *song*, or a *Musician*. God is highly well pleased with prayer, and yet hee that prayes to God, and yeelds him not obedience, will finde poore speed, *Prov. 28. 9.* *He that turnes away his care from hearing the Law, even his prayer shall be abomination.* Yea the receiving of Sacraments is to as little purpose as all the rest, *Rom. 2. 25, 26* *Circumcision profits with obedience. Circumcision is made uncircumcision with-*

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out obedience, and *uncircumcision* with obedience preferred before *circumcision* without. *Circumcision* profits if thou keepe the Law, so receiving the Communion profits, and thou shalt find benefit and good by it, if thou bee one that walkest in obedience to God. But if thou bee a breaker of the Law, thy *circumcision* is made *uncircumcision*. So if thou bee not obedient to God and his Law, thy receiving is no better than not receiving. It is a good thing to come to the Sacrament, but it is a better thing to give God obedience, and it is the best of all, when first giving God obedience, wee then come to receive the Sacrament. That which *Samuel* speaks to *Saul*, is true in this case, 1 Sam. 15.22. Behold, to obey is better than sacrifice. Sacrifice was a solemne service, *Saul* thought sacrifice was a goodly thing, and so it was when performed with obedience, but he thought if God had sacrifice, it was no matter for obedience. Therefore *Samuel* teaches him another lesson, that his obedience without a sacrifice had been better than a sacrifice

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crifice without obedience. And *to behold, to obey is better* than to receive Sacraments. There were divers reasons why obedience was better then sacrifice. 1. Because obedience was more spirituall than sacrifice. 2. *Sacrifice* was only at set, and solemne times, *obedience* was to be daily, houely. 3. Sacrifice wicked men might and did offer, *Cain* sacrificed as well as *Abel*; obedience onely could a good man performe, a wicked man obeyed not God. 4. Sacrifice was nothing if separated from obedience, obedience separated from, and performed without sacrifice, might be acceptable. 5. Obedience qualified, and fitted a man for sacrifice, and prepared him to be an acceptable sacrificer. But sacrifice fitted not a disobedient person unto obedience. Therefore to obey was better than to sacrifice. Vpon the same grounds to obey, is also better than to receive *Sacraments*. It is a more spirituall service than bare receiving; it is a continuall and a more daily duty; it is duty which many doe not, cannot doe, that yet receive the *Sacraments*;

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it may bee accepted when the Sacrament is not received, nor the receiving of the Sacrament accepted without it; and it is that which qualifies and prepares a receiver for the Sacrament. And how needfull it is for a Communicant to be prepared thus, will appeare by these things:

1 First, when we come to the Sacrament, we come to eat the flesh and blood of Christ, we come to eat Christ. It is but a folly to hope to eat Christ, when we yeeld not God obedience, *My flesh is meate indeed, and my blood is drink indeed, Ioh. 6.* But for whom is it meat and drink? For such as when they come to the Sacrament, are found such as our Saviour was, *Ioh. 4. 34. My meat is to doe the will of him that sent mee, Take, eat, this is my body:* he therefore offers his body to be eaten. But may any one eat it? Is it meat for all sorts to eat? No, see who they are that eat and drink; *Cant. 5. 1. Eat, O friends, yea, drinke abundantly, O beloved:* He calls upon his friends, and his beloved, and cheeres them up to eat and drink; we must then be

be his friends and his beloved if we will
eate and drinke. And who then are his
friends? who are his *beloved?* Such as
 yeeld him obedience, such are his
 friends; *Ioh. 15. 14. Ye are my friends if*
ye doe whatsoever I command you. Such
 are his beloved, *Ioh. 14. 21. He that hath*
my Commandements, and keepes them, hee
it is that loveth mee, and hee that loveth
me shall be loved of my Father, and I will
love him; he shall be my beloved. Such
 as his best beloved frinds, his brother,
 sister, and mother, *Matth. 12. 49, 50.*
 Such frinds shall bee sure to eate and
 drink, and to drink abundantly; and o-
 bedience making us such friends, makes
 fit to eat and drink at his Table. Looke
 how the Prophet speakes of eating the
 good things of the Land; so it is in eat-
 ing the good things of the Sacrament,
Isa. 1. 19. If ye be willing and obedient, ye
shall eate the good things of the Land.
 There were good things in the Land of
 Canaan, it was a Land flowing with
 milk and hony; they were *good things.*
 There were *precious fruits brought forth*
by the Sunne, and precious things thrust

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forth by the Moone, Deut. 33. 14. Now God promises them to make them partakers of these *good things*, that they should eat of these *precious* fruits of the Land; but mark upon what condition, *If yee bee obedient, yee shall eat the good things of the Land.* The case is the same here. In the Sacrament there be good things, there bee precious things put forth by the Sonne of Righteousnesse, thrust forth by the Spirit of God. Now these things are there to be eaten; *take, eate, this is my body*, but yet they are to be eaten with the same condition, *If ye be obedient, yee shall eat the good things of the Sacrament.* If then wee come without obedience, we misse eating the good things of the Sacrament; and as good not to eat the Sacrament, as not eat the good things of it. Any man may eat the Sacrament, but only such as be obedient, eate the good things of it: judge then how much it concernes to come to the Sacrament prepared with obedience.

2 Secondly, when we come to the Sacrament, wee come thither to have
commu-

communion with Christ. They must first be obedient to Christ, that will have communion with Christ, *Revel. 3. 20.* there is a promise of communion that Christ will have with us, and that wee shall have with him, *I will come in to him and will sup with him, and hee with mee*; we will have mutuall communion together. But yet marke upon what termes that communion is promised: *Behold I stand at the doore and knocke*, if any man will open unto mee, *I will come in, &c.* Christ He knockes at the doore of mens hearts, by the gracious motions of his Spirit; by the ministry of his Word he calls for this and for that Duty: now when we yeeld obedience to his voice and calls, then *wee open the doore*, and when the doore is opened hee enters, and there followes mutuall fellowship between him and us: if the doore be kept barred and bol ed, then neither *entrance*, nor *supper*; but when the doore is unlockt and set open, then he enters, and the mutuall Supper followes. To teach us, that then Christ will have communion with us when

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we are obedient to his voyce; but no obedience to him, no communion with him; even from the Lords Supper will he send them away supperlesse, that have not opened to him, and yeelded obedience before their coming to the Table. There is a promise, *Ioh. 14. 21, 23.* that *Christ* will come unto us; that *he will manifest himselfe unto us*: now *Christ* never makes good this promise more than in the use of the Sacrament; there he comes to a man, and there he manifests and makes knowne himselfe to a man, that looke as it is said in that case, *Luke 24. 30, 31.* *That as he sat at meate with them, and tooke bread and blessed it, and brake, and gave them, their eyes were opened and they knew him, and Verse 35. He was knowne of them in breaking of bread;* so it is in this case in the breaking and giving the Sacramentall bread, the faithfull have their eyes opened, and they know him, he is made knowne to them in breaking of Sacramentall bread; in the use of the Supper hee specially manifests himselfe to them. But now observe the condition

tion on which Christ maketh his promise, Verſ. 21. *Hee that hath my Commandements and keepes them, hee it is that loves mee, and hee that loveth mee ſhall be loved of my Father, and I will love him, and I will manifeſt my ſelfe to him: and ſo Verſe 23. If any man love me, he will keepe my words, and my Father will love him, and wee will come unto him, and make our abode with him:* ſo that both theſe promiſes runne with the condition of obedience; upon a mans obedience will Chriſt come, upon a mans obedience will hee manifeſt himſelfe to him. As good not come to the Sacrament, unleſſe Chriſt alſo come in it to a man: as good never come, unleſſe Chriſt manifeſt himſelfe to him. If then we would have Chriſt come and manifeſt himſelfe to us in the Sacrament, ſo muſt it bee our care to come with, and to manifeſt our obedience. A man may ask that queſtion that *Judas doth, Ioh. 14. 22. Lord how is it that thou wilt manifeſt thy ſelfe unto us, and not unto the world?* So, how is it that Chriſt manifeſts himſelfe to ſome in the

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the Sacrament, and not to other some? To which the same answer in effect may be given that there *Christ* gives; because some are obedient to *God*, they love him and keepe his Commandments; therefore he shewes himselfe to them in the Sacrament, and they therein have communion with him, but others live not, walke not in obedience: therefore hee neither comes to them when they come to the Sacrament, nor shewes or manifests himselfe to them, they goe as they come.

The Apostle, *2 Cor. 13. 14.* speaks of the communion of the *Holy Ghost*. *The communion of the Holy Ghost be with you all.* That which he wishes them, should be the thing we should especially aime at in comming to the Communion, namely; *that the communion of the Holy Ghost should be with us.* And it is a cleare case that the *Holy Ghost* is to be received in the Sacraments, *Act. 2. 38.* *Be baptised, and yee shall receive the gift of the Holy Ghost,* and hee is no lesse to be received in the Supper, than in Baptisme. And when we receive him, his com-

communion will be with us. Now how may he be received? Doe all that receive the Sacrament, receive him? No. *The world cannot receive him, Ioh. 14. 17.* But who are they then to whom God gives the Holy Ghost? See *Acts 5. 32. The Holy Ghost whom God hath given to them that obey him.* So that upon obedience we have the Holy Ghost, and upon it his communion is with us, as otherwise, so also in the Sacrament. What is it that a man should desire in coming to the Sacrament, but that; *Cant. 1. 2. Let him kisse me with the kisses of his mouth, for thy love is better than wine.* Communion with Christ, and the expressions of his favour and love, these are the things should bee desired and looked after. What is the receiving of bread and wine, if a man meet not with expressions of Christs love; if Christ kisse him not with the *kisses* of his mouth? What may be the meanes to get Christ to kisse a man in the Sacrament? That same *Psa. 2. Kisse the Son,* namely, with a *kisse of obedience* and subjection, for so kissing sometime be-
tokened,

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tokened, *Gen* 41 40. let us give him the *kisse of obedience* and subjection, and hee will give us the *kisse of his love*, as at other times, so especially in the use of the Sacrament. By both these things then wee see, how needfull it is for a Communicant to be prepared with obedience And by this also we see how many deceive themselves in their coming to the Sacrament, who mind nothing lesse than obedient walking in a godly course to fit them for the Sacrament. How many that give no regard at all to *Gods word*, that indeed slight it, and obedience to it, and yet would seeme to make an high account of the Sacrament? Make men what account they will of the Sacrament, yet if they slight the Word and obedience to it, they shall finde as little comfort or benefit in the Sacrament, as they give respect and obedience to the Word. See how the Lord speaks, *Psalms* 50. 16, 17. *What hast thou to doe, that thou shouldest take my covenant in thy mouth, seeing thou castest my words behind thee?* So God will also say, What hast thou to do to
 . take

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take the *Scale of the covenant* into thy mouth, the *Sacrament* into thy mouth, seeing thou castest my words behinde thee, and refusest to yeeld obedience thereunto? What likelihood that *God* will vouchsafe communion with that man in the *Sacrament*, that regards not to have any communion with him in his word? It is a madnesse to pretend a desire of communion with *God* in the *Sacrament*, and to refuse communion with him in his Word: for so they doe that yeeld not obedience to *G O D* s Word. There is communion with *God* in obedience, *Ier. 7. 23. Obey my voice, and I will be your God, and you shall be my people.* And therefore a refusall of communion with *G O D*, in refusing obedience and respect to his Word. And certainly he can have no communion with *God* in one Ordinance, that refuses to have communion with him in another.

Quid est autem dementius quam Sacramentis Domini communicare, & verbis Domini non communicare? Aug. de Bapt. cont. Donat. lib. 2. cap. 55.

CHAP. IX.

Of the Solemne sequestering and setting a mans selfe a part before the Sacrament.

THUS we see how a Communicant is habitually prepared, and wherein his habituall preparation stands. It followes now to speak of that actuall preparation which is required in every one that would be a worthy and a welcome guest at the *Lords Table*, and would come after that due order that is required: for though a man have all these forenamed qualifications, yet he must not here set up his rest: but there is yet a further work to be done, as we partly before saw in the fourth Chapter. This actuall preparation stands in the fitting of himselfe in speciall manner for that worke, and service of receiving, by doing those things, and performing such duties, which are requisite not only for a good Christian, but for a good and profitable Communicant. Knowledge, Faith, Repentance, Charity, and Obedience, are required in every one that will

will be a good Christian. A good Christian a man must be before he can bee a good Communicant: but yet a good Christian is not enough in the generall, there must be something in speciall done in reference to this duty. Indeed some Papists thinke that *actuell devotion* is not necessary to the receiving of the Sacrament; because as the Sacrament was of ancient given to children, so now it may be given to mad-men, and frantick persons, who have no *actuell devotion* at all. But it suffices that this conceit is disallowed of their owne men: for to give persons without *actuell devotion*, no more right to the *Sacrament* than to children and mad men, is to give them no right at all. There is no question but they may come as orderly to the *Sacrament*, as children and mad-men may doe. But whosoever it is that will come orderly, must have *actuell devotion*, and *actuell preparation*, yea though hee be already habitually prepared. The five wise Virgins tooke oyle in their Vessels with their lamps, *Matth. 25. 4.* and their lamps were burning,

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burning, but yet when they heare the Bridegroom was comming, they presently *arise and trim their lamps*, and so prepare to goe and meet him. They prepared to meet him when they took their Lamps, and when they lighted them, and when they tooke oyle in their vessels: all this was preparation to meet the *Bridegroom*; but when they heare the *Bridegroom* was comming, then they fall to a fresh preparation, *in trimming their lamps* to make them burn brigher and clearer. So it is in this case; habitua^l preparation is like the taking and lighting the lamps, and carrying oyle in the vessels: actuall preparation is like the fresh trimming of them when they burnt dimly. The getting of knowledge, faith, repentance love and obedience, this is the taking and the lighting of the Lamps, and taking oyle in the vessels, but the renewing, exciting of these, and the doing of other things in actuall preparation, is the trimming of the Lamps. A Musician hath skill and cunning on his instrument, but yet if his Instrument be
out

out of tune, and his hands cold, and his fingers num; he wil first tune his Instrument, and warm and rub his hands and fingers to make them active and nimble to play on his instrument. An Artificer hath the skill of his trade, and knowes the mystery of it thorowly well; but yet when he goes to build a house, or doe some such work, he first grinds, whets, and sharpens his tools. If a Musician shal play upon an untuned Instrument, or with his benumm'd fingers, he wil make but harsh and displeasing musick. If the Carpenter, though ever so expert in his faculty, shall work with blunt and gapr tools, he wil make but bungling & clouterly work of it. And though a man may have knowledge, faith, &c. yet if he rest contented with that habituall preparation, and do not besides actually prepare and fit himselfe, he is like to meet with little comfort and content in the duty, in regard of the cold and dead manner of performance: hee will but fumble and bungle in the work. So that besides this habituall there is an actuall preparation necessary. Now this actuall

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preparation stands in these things.

1. *In a solempne sequestration of a mans selfe.*2 *In examination.*3 *In renewing and quickning these former graces in us.*4 *In raising and stirring up in our selves strong desires after Christ.*5 *In stirring up in our selves a strong expectation of the benefits of the Sacrament.*6 *In seeking God in speciall and more than ord. nary manner by prayer.*

1 For the first. In this *actuell preparation* there must bee an *abstraction* and a *solempne sequestration* of the soule from all other avocations whatsoever. There may bee, and must be some fitting of a mans selfe for the duty, from the time that a man hath notice of the *Sacrament* to be administred; but now on the day before, when the time of receiving approaches, a man should at least towards the end of the foregoing day *separate* himselfe from all other thoughts & occasions, and mind wholly the worke of preparation to the *Sacrament*.

crament. And this sequestration of a mans selfe stands in two things.

I In setting aside all lawfull thoughts, occasions, and businesses of our callings. Set by all such cares and thoughts, and wholly suspend them. Doe as *Abraham* did when he went to sacrifice *Isaac* at Mount *Moriah*, *Gen. 22. 4, 5.* When hee saw the place a farre off, he said unto them, abide you here with the *Asses*, and I and the Lad will goe worship. It was wisely and well done of *Abraham*. He saw and knew that if they had gon with him, they would have distracted him, they would have beene troublesome to him, and have hindered him in the Sacrifice, they would have cryed out, and have made such clamours, that with no quietnesse and freedome of spirit hee could have done the service. Therefore when he saw the place a far off, he bids them stay behind, it was a preparation a farre off, when he saw the place a farre off. The like should our care be when we see the time a farre off, but specially when wee see the time neere, and at hand, the Even before,

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wee should then set aside all our thoughts and businesses, and bid them wholly stand aside, and not suffer them, not onely not to goe to the Mount with us, but not to go into our closets, and secret chamber with us. It may be such a businesse will be calling upon thee to attend, and think upon it, It is a matter of some consequence and concernment, it is not good to slight it. It may be there is such an occasion of weight that calls upon thee to bee remembered; but in such a case say to all secular occasions, and avocations, as *Nehemiah* did to *Sanballat* and *Geshem* when they sent to him, *Nehemiah* 6.2. *Come (say they) let us meet together in some of the Villages, &c.* But mark how he answers them, Verse 3. *And I sent messengers unto them, saying, I am doing a great worke, so that I cannot come down; why should the work cease whilest I leave it and come downe to you?*

And though these fellows had so round and resolute an answer, yet they were importuning him still, Verse 4. *Yet they sent unto mee foure times after this*

this sort, and as often as they sent, so often he gave them that answer. And I answered them after the same manner. So when a man begins to sequester himselfe, and to set himselfe apart for his actuall preparation, this and the other businesse will be a calling upon a man, come let us think upon this thing, and let us consider that; but then should a man answer, I am doing a great worke, I am preparing my selfe for the Sacrament, I cannot attend upon you, why should the worke of preparation cease whilst I leave it and attend upon you? And though they haunt and importune thee, even unto foure times after this sort, yet still answer them after the same manner. We finde in their fasts, *Zech. 7. 3.* the phrase of separating themselves, *should I weepe separating my selfe?* Now as in fasting, so in our preparation to this holy Feast, there should be a separating of a mans life, and this is a maine part of this separation, when a man separates himselfe from all his secular thoughts and businesse, and sets them wholly aside to fit himselfe the

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better for this work. It must be here as in the case of prayer, *Marth. 6. 6. When thou prayest, enter into thy closet, and when thou hast shut thy doore, pray, &c.* I know our Saviour meanes it in another sense, that in regard of privacy and secrecy, a man should *shut his doore* when he prayes; but yet also in another sense should a man first shut his doore, and then pray, that is, shut his doore against all such thoughts, as may distract him in the duty, he should shut out of doores all distracting thoughts, and causethem to stand without doores that he may do the duty with the more freedome. And so in this duty of preparation *enter into thy closet, and when thou hast shut thy doore, prepare thy selfe,* when thou hast shut out of doores all secular cares and thoughts; of other businesse, set upon the work of preparation.

In receiving the Sacrament there is a service to be done to God. Now we must serve **G O D** in that Order that a servant doth his master. See how our Saviour speakes of a servant to do his master

master service, *Luk. 17. 8. Gird thy selfe, and serve me.* It was the fashion in those Easterne parts for men to goe in long garments downe to their feet. And therefore when men were to goe about any work, they used to gird, and tuck up their garments that they might not trouble them in their work by hanging loose about their heeles. So it must be with us when we go about any service to God; we must first *gird up* our selves, and then *serve* him. A loose, discinct, and a diffuent minde is not fit to doe God any service. The fore we are called upon to *gird up our loynes*, *Luk. 12. 35. Let your loynes bee girded about,* *1 Pet. 1. 13. Wherefore gird up the loynes of your minds.* Two things are required in a good servant. 1 *Readinesse*, and *preparednesse* to doe his masters commands so soone as he calls. 2 *Nimblenesse*, *handinesse*, and *handsomnesse* in doing what he is enjoyned. Now this *girding* implyes both. 1 A prepared readinesse before hand to doe his masters will. A servant that is girded and hath his garments trust up about him,

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let his master bid him do such a service, he is ready, & prepared to do it so soon as he speakes, *Luk. 12. 35, 36. Let your loynes bee girded, and yee your selves like men that wait for their Lord, that when hee comes and knockes they may open unto him immediately.* Let a servant be ungirt, and he is not so ready to do what his master commands, because, first, he must have a time to gird himselfe, and his masters worke must stay till he be girded, and he must be *girding*, when hee should bee *working*. 2. It implies dexterity, and handsonnesse in his worke. An ungirt servant if he served his master, and did his worke enjoyned, yet hee could not doe it cleaverly, because his garment hanging loose about him would so puzzle, and cumber him: an ungirt servant would bee but a fumbling puzzle in his work. And therefore the master bids his servant first *gird* himselfe, and then *serve* him. It is just so in all Gods services, and so in this service of receiving the Sacrament. God requires a *preparednesse* to, and an *handinesse* in the worke.

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And therefore this girding up of our loynes is exceeding necessary before our comming to the Sacrament. *First*, because God looks that when wee come to the Sacrament, we should bee ready to do the work he there requires. If the loynes of our minds bee ungirt, and wee come to the Sacrament with loose spirits, distracted with a company of earthly cares, we shall be unready to do the work of receiving *Christ*, which he there commands. He will command us there to take, and receive *Christ*. Now if we come with loose hearts, and minds, wee must make God stay our leisure before we can doe it; we must first have some time to *gird up our loynes*, and to tucke up this attar, and that ragge, and the other danglement that hangs about our heeles, before we can take, and receive *Christ*. And so we must be *girding*, and *tucking*, when we should be *receiving*. *Secondly*, because if wee come with ungirt loynes, with loose spirits, and do Gods work so, we shal do it puzlingly, and fumblingly. Our long garments hanging loose about
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our sides and heeles, we shall make but poore work of it. If a master had commanded a Iewish servant with his loines ungirt to have gone to plow, or to have digged in his vineyard, how awfully would hee have done these works? Hee could not have followed his Plough, but he would ever and anon, have been treading upon his loose garment, and have beene ready to have fallen upon his face, he could not have set his foote upon his Spade, but hee would have beene treading upon the loose skirt of his garment, which would have exceedingly hindred, and troubled him in his work, he could not have beene expedite in his businesse, so long as his garments hang about his feet. It will be no better with us comming to the Sacrament with ungirt hearts, and mindes, our loose thoughts will bee so troublesome that it will be impossible for us ever to make good worke of it. And therefore looke how God would have that first Passeeover eaten, so must it be in eating the Sacrament, *Exod. 12. 11. And thus shall ye eat it, that is, after this*

this Order, with your loynes girded. And thus shall you eate the Lords Supper with your loynes girded. And this is one maine part of *girding our loynes*, the setting aside, and putting by all our secular thoughts, and imployments.

We shall finde two cases that made a man unfit for eating the Passeover. Num. 9. 10, 13. *Uncleannesse* by a dead body, and being in *journey* a farre off. If a man had touched a *dead body* it made him *uncleane*, and so unfit for the Passeover. It was not fit an unclean Person should meddle with so holy an Ordinance. But observe, that not onely a man unclean by a dead body was unfit for the Passeover, but a man that was in a *journey* a *farre off*. Why was such a man unfit? Like enough being in a journey his mind, and thoughts would be so taken up with the buynesse of his journey, or being in a journey a farre off, his mind would be so upon home, and he would bee so taken up with such cares, and feares as usually men are filled withall, when they are farre from home, that hee by reason of those thoughts

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thoughts, and distractions would be utterly unfit for the Passeeover. Many are in the minde, that if they bee free from a *dead body*, that if they have not defiled themselves with some grosse sinne of drunkennesse, uncleannesse, and the like, that they are very fit for the Sacrament, but in the meane time come to the Sacrament whilest they are in their *journeys*, with hearts undischarged of earthly businesse, and cares, and having their hearts in *journeys*, travelling up and downe after one worldly businesse or other, even when they are at the Lords Table. Therefore let mentake notice, that a *journey* may unfit for the Lords Table, as well as a *dead body*; That he is unfit to come to the Sacrament, that hath a company of earthly cares, and thoughts pestering his minde, as well as he that hath defiled himselfe with some grosse *sin*. It is lamentable to consider how many men bring their servants, and the *Asses*, even to the very *mount*, how many are called away from the Lords *work* to meete wth their *Sanballatts*, and *Ge-
shems*.

shew, how many are in their *journeys* when they are comming, and when they are come to the *Sacrament*. When our Saviour Christ overtook the two Disciples going to *Emmans*, he asked them this question, *Luk. 24. 17. What manner of communications are these that yee have one to another as yee walke?* So let one but aske men, What manner of thoughts are they that you have in your hearts overnight before the *Sacrament*? what manner of conferences, and communications bee they that they have one with another, the night before, nay the very morning as they walk together to the publike assemblies to receive the *Sacrament*? How happy were it that they could answer as the 2. Disciples did there, *ver. 19. Concerning Iesus of Nazareth*, concerning the benefits and the ends of the *Sacrament*, and the preparation required to it. But it is nothing so. If their communications, and conferences be not vaine, foolish, and frothy, yet at the best they are but mercate communications, conferences about Sheep, Oxen, about the prices

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prices of graine, &c. and with these conferences come they to the very *Church* doores, when they come to receive the Sacrament. Is not this worse than to have received the Sacrament of the Passeover, a man being in a *journey*? Is not this a pittifull preparation to this holy service? When men come to the *Sacrament* piping hot out of the world, out of their worldly conferences, and from their worldly thoughts, and have not some convenient time before discharged, and disburdened their hearts of them, must not that frame of heart, and bent of spirit, needs come along with them to the Lords Table? And must they not needs bee *tumultuous* and troublesome? Must they not needs make such a noyse and such a dinne as must cause distraction in this holy service? And how can such a frame of spirit agree with the Apostles rule, 1 Cor. 7. 35. *That you may attend upon the Lord without distraction?* Which is a rule as well for receiving the *Sacrament*, as for all other services of God. What doe such men bring upon

upon themselves, but the Egyptian plague of the flies: *The flies came into Pharaohs house, and the houses of his servants, so as the Land was corrupted by reason of the flies, Exod. 8. 24.* But in the Land of Goshen where Gods people were, there were no swarms of flies, *ver. 22.* It should be with the Lords people at the Sacrament, as in Goshen, there should be no flies there to trouble them with their buzzing importunity. It must bee with a godly man at the Sacrament, as it is said to have been in the Temple. There was abundance of flesh sacrificed in the Temple, and yet they say there was never any fly scene in the Temple. So should it bee with us at the Sacrament, not a fly to be scene, or heard buzzing there. The way to have it so, is before hand, to drive away these flies, these buzzing thoughts by setting them aside the day before, and then labour so to remove them as at last the Egyptian flies were removed, *Ex. 8. 31. He removed the swarmes of flies, there remained not one.* And when they are thus removed before, then shall
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not a man be troubled with them at the Sacrament. It should be a mans wisdom to deale with his lawfull and honest cares, and the thoughts of his calling before he comes to the Sacrament, as *Nehemiah* did with those Merchants before the Sabbath; *Nehem. 13. 19, 20, 21, 22, 23.* When the gates of Ierusalem began to bee darke, before the Sabbath, I commaunded that the gates should be shut, and charged, they should not bee opened till after the Sabbath, and some of my servants I set at the gate, &c. So the Merchants lodged without Ierusalem once or twice. Then I testified against them, and said unto them, why lodge ye about the wall? If you doe so againe, I will lay hold on you. From that time forth they came no more on the Sabbath. Do so with the honest and lawfull cares of thy calling before the Sacrament. Shut up the gate of thine heart against them, and let it not bee opened till all the duties of the Sacrament-Day be ended. It may be they will bee hankring, and hanging about for entrance, but set a watch at the gate of thine heart, testifie against them,

them, rebukethem, threaten them, let thy spirit rise against them in an holy indignation, and this will bee a good meanes to helpe to a gracious liberty from their annoyance. But for want of this preparation Duty how many, even when they are at the *Sacrament*, are no lesse pestered with their cares, and earthly thoughts, than the *Egyptians* with the bitings, and burring; of their flies? Those flies miserably pestered the *Egyptians*, and plagued them exceedingly; what ever they were a doing they were about them, very unquiet, flying in the eyes of them, not suffering them to bee quiet. If they drave them away, they came upon them again; if they chased them away, they still returned. This was a vile vexation. And this is the case of many coming to the Sacrament, just so are they pestered with their cares, and thoughts, that these flies even *corrupt* the Duty, as the *Egyptian* flies did the Land.

Cessa ab inquietudine tua, non sit tu multus quidam in corde tuo per corruptionem volitantibus phantasmatis, & pungentibus te. Ciniches nate sunt in terra Egypti de fimo muscarum, quidam sunt minutissimi, inquietissimi, inordinate volitantes, in oculos irruentes, non per-

mittentes hominem quiescere, dum abiguntur iterum irruunt, dum abacti fuerint rursus redeunt, sicut omnia vana phantasmata cordis.

Aug. in fragm. serm. de Decalog.

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And all is from the neglect of this Dutie.

What acceptance a man is like to finde in such a service. iudge by that Law, *Exod. 22. 31. Ye shall not eat any flesh that is torne of beasts in the field, yee shall cast it to the Dogges. Torne flesh, it was neither fit for service of men, nor of God. Not for service of man, for they must not eat it. Yee shall cast it to the Dogges. Torne flesh must not be mans meate, but Dogges meat. It was not fit for the service of God. For if torne flesh must be cast to the Dogges, it had been an haynous thing to have offered that to God, which was to be given to Dogges. And if a man had brought a torne rent beast for sacrifice, God by no meanes would have accepted it. Mal. 1. 13. Ye brought that which was torne, should I accept this at your hands? God then will accept no torne sacrifices. Distracted communicating, it is torne flesh. A man that receives the Sacrament with his head and his heart full of worldly thoughts, doth as highly offend, as a Jew should have done that had*

had eaten of a *torne* beast, which should have beene cast to the *Dogges*. Hee offends as highly as hee that should have sacrificed *torne flesh* (*Dogges* meat) to God. When thou comest to the Sacrament, and hast not first separated thy selfe from these worldly thoughts, and so likewise much more from all vaine, idle, lustfull thoughts, and hast not first discharged thy selfe before hand of all disturbing, distracting, distempering thoughts, this is a *torne sacrifice*, and should God accept it at thine hands? God loathes rather such *torne services*. And this is the first thing to be done in this *sequestration* of our selves, this setting aside, and putting away all, even our honest and lawfull thoughts of our callings, and therefore much more all other sinfull and foolish thoughts. *Abstraction* of the minde from whatsoever may cause *Distraction*.

2 The second thing to be done in this sequestring, and setting our selves apart, is to summon and call in, and collect together all the powers and fa-

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culties

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Sicut enim
Domina
volens ali-
qd. unguē-
tum con-
ficere pre-
tiosum, sus-
citat famu-
las suas, at-
que ad le-
metipsam
congregat,
imperat
aliā tenere
libram, aliā
terere in-
jungit, ali-
am jubet
miscere, &c.
Ita & ani-
ma quæ
pretiosissi-
mum istud
unguentū
componere
ac servare
desiderat,
omnes cor-

poris sui sensus ad seipsam congregat, segnitatemque ipsorum, ac negligentiam deturbans, tota solitudine vigilare & in hoc tan-
tum quod proposuit cogat intendere. Chrysost. de compunct. cord.
lib. 3.

culties of the soule, to attend upon the
businessse now in hand. As *David*, when
hee was to praise God, hee calls upon
all that is *within him* to set upon the
service, *Psal. 103. 1. My soule praise thou
the Lord, and all that is within mee blesse
his holy name.* So when we now goe
about to prepare our selves for the Sa-
crament, call upon all that is within us,
all the powers of our soule to be ready
to attend this businessse; that now all
other businessses being hushed and ceased,
they bend all their strength to doe the
present worke in hand. So fit wee our
selves for receiving, as *David* fits him-
selfe for singing and giving praise, *Psal.*
*57. 7, 8. My heart is fixed, O God, my
heart is fixed, I will sing and give praise.
Awake up my glory, awake Psaltery and
Harp, I my selfe will awake early.* When
he would sing and give praise to God,
first hee hath his heart *fixed*, or firmly
prepared; hee doubles it, *my heart is
fixed, O God, my heart is fixed.* The first

may imply the first duty, a setting apart of all other thoughts. An heart taken up with worldly thoughts, when a man goes about Gods service, is not a *fixed heart*, but a wandring, stragling heart, a kinde of planetary spirit. As there be *fixed* starres and planets, *wandring* starres, so there be wandring spirits, and fixed hearts in Gods service. Now Davids heart was a fixed heart, an heart firmly prepared, not taken up, nor wandring after any by-businesse, when hee prepared himselfe to that service: The second may imply this second dutie; my heart is fixed and bent with all its power to do the duty, and therefore hee awakens his glory, his tongue, his Psaltry, his Harpe, himselfe to the work. So should a mans heart bee doubly fixed, when hee fits himselfe for receiving the Sacrament: fixed, as not drawne away, and drawne about other businesse; and *fixed*, as bent wholly with all the powers of it, to do the worke of preparation. So fixed upon the businesse, as he should summon and awaken all the powers of the soule

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to attend it. Awake my understanding,
and mine affections, awake my affections,
and all that is within mee, awake
and stirre up your selves, to attend this
great work in hand.



C H A P.

CHAP. X.

Of Examination.

THe heart thus withdrawne from all avocations, and bent upon the worke of preparation, let a man in the next place come to the second duty of examination, to that duty which the Apostle prescribes, *1 Cor. 11. 28. Let a man examine himselfe, and so let him eat of this bread, and drinke of this cup.* Vnto orderly receiving, is required, a precedent examination of a mans selfe. A duty, though to be done at other times, yet never more seasonable than before our comming to the Sacrament; and yet a duty to which above all others we are naturally extreamly backward. Might some slight formalities serve the turne, we could bee contented withall, but if men be pinched and pressed to a solemne examination of, and a strict inquiry into themselves, they are ready to snuffe at it, and to say of this duty as they speak in that case, *Mal. 1. 13. Behold what a wearinesse is it!* It is a duty so

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wearisome and toilsome, that they have neither list to, nor leisure for it. That therefore men may be the more cheerfull and willing to it, consider these two things.

¶ This is an undoubted and a sure truth, that a mans comfort depends as well upon *his knowledge* of his fitnessse, as upon *his fitnessse* it selfe. It is not enough to be fit and worthy, but a man must know it. So long as the conscience questions a mans fitnessse, and is in doubt whether a man bee fit or no, though he be fit and well prepared, yet the doubts of the conscience, and the feares it is in, will not only allay, but quite fore-stall all the comforts that would arise from his fitnessse. To a mans comfortable receiving, it is as needfull to *know* his fitnessse, as to have it. There is no grace or good thing that a Christian hath, but it may be known to him that he hath it. What is a rich man better than a poore man, if he be not privie to his wealth, if he have treasure and know it not? Wherein are his wants, feares, cares, distractions, and disquiete.

quiets of spirit lesse than a poore mans.
 It was *Laodicea's* ill condition, *Apoc. 3.*
17. Thou sayest I am rich, and knowest
not that thou art poore. And it is many
 a mans condition, He saith, *I am poore,*
 and knowes not that *he is rich.* This is
 the safer condition indeed of the two,
 but yet for the present, it is but a
 drooping and uncheerfull estate. Ther-
 fore as our *safety* lyes in *having* Christ
 and his graces, so our comfort lies in
knowing that we have them. And know
 our wealth wee may. A Christian not
 only knowes God, but he knowes that
 he knowes him, *1 Iohn 2. 3. And hereby*
wee know that we know him. A Christian
 not only is in God, but hee may know
 that hee is in God, *1 Iohn 2. 5. Hereby*
know we that we are in him. And *1 Ioh.*
4. 13. Hereby know wee that wee dwell in
him. A Christian may know that hee
 beleeves, *1 Ioh. 5. 10. Hee that beleeues*
on the Sonne of God, hath the witnesse in
himselfe. A Christian may know that
 God loves him, *1 Ioh. 4. 16. And we*
have knowne and beleevd the love that
God hath to us. A Christian may know
 that

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that he loves Gods children, 1 Iohn 5. 1. *By this wee know that wee love the children of God.* A Christian may know that hee is of the truth, 1 Ioh. 4. 19. *And hereby we know that wee are of the truth.* A Christian may know that God abides in him, 1 Iohn 3. 24. *And hereby wee know that hee abides in us.* A Christian may know that he hath eternall life, 1 Iohn 5. 13. *That ye may know that ye have eternall life.* But now how comes a Christian to know all these things? The way by which a man gets the knowledge of all these things, is the *examination of himselfe.* A man first tries and examines himselfe in all these, and by examination comes to the knowledge of them, and from the *knowledge* of them arises his *comfort* in them. So it is in the case of fitnessse for the Sacrament. It is abundance of comfort the heart hath in the knowledge of its owne fitnessse; and this knowledge arises from the examination of a mans selfe. A man that examines not himselfe, for ought he knowes, may come an unworthy guest, hee knowes not whe.

whether he be worthy or no; but this he knowes, that heethat is unworthy is unwelcome, and so cannot come but with a tremulous and arhesitant heart, fearing lest in stead of a blessing hee may meet with a breach. It is impossible in such a case that a man shou'd receive comfortably. I dare not say of eating the Sacrament, as *S. Paul* speaks in the case of eating some meates, *Rom. 14. 23.* *And he that doubts, is damned if he eate;* a man may come with doubts and feares to the Sacrament, and come acceptably: but this I may say, That hee that doubts of the lawfulnessse of his comming, he exceedingly hinders his own comfort if he eat doubtingly, doubting whether hee bee fit to eat, doubting whether he may come, yea, or no, eating with such doubtings must needs be prejudicial to a mans comfortable eating. Now the way to prevent such doubtings, is, to live by that rule the Apostle gives in that case of eating, *Rom. 14. 5.* *Let every man bee fully perswaded in his owne mind.* Be carefull beforehand to take such a course, as may
 affoile

Cap. 19. affoile and cleere up such doubts: take such a course as may assure, and perswade your hearts, that you are fit in an acceptable measure to come to the Sacrament. But what course may be taken to this purpose? *Let a man examine himselfe.* The way to put all out of doubt, and to prevent such troublesome doubtings when we are come, is *selfe-examination.* For when a man hath seriously examined himselfe, he shall thereby be inabled to give a true judgment of his owne fitnesse, and an examined heart, that upon examination hath found it selfe fit, is able to charm all troublesome doubts, and can say to them, be still, and trouble me not, for I have thoroughly examined my selfe, and upon serious and sincere examination, I know that I am a fit and a worthy Communicant. Doubts, they trouble the heart, examination prevents doubts and settles the heart, and puts things out of doubt. When Christ after his resurrection appeared to his Disciples, they were terrified and affrighted, *Luk. 24. 37.* but see how *Christ* answers them
verse

verse 38. *Why are ye troubled, and why do doubts διαλογισμοι, arise in your hearts?*

They should with all gladnesse have received and imbraced Christ, but contrarily, they were troubled. And whence came the trouble of their spirits? *Why doe doubts arise in your hearts?* Marke then, that doubts trouble the heart, and unfit it for the receiving of Christ. They doubted whether hee were CHRIST or not, and were so troubled with these doubts, that as yet they received him not. But afterwards their doubts are turned into joy, *verse 41.* They rejoyce at the sight and presence of Christ: but how came these doubts to be removed, and to be changed into joy? *Christ* puts them to the examination and triall of himselfe, *ver. 39.* to put them out of doubt, *Behold my hands, and my feet, that it is I my selfe; and when hee had thus spoken, hee shewed them his hands and his feet.* As if hee had said, I see you are much troubled with doubtings, whether I bee Christ, or not; *examine* and try me, view me, feele me, handle me, and you shall find
by

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by examination, that I am not as you thinke, a spirit. And so in *probability* they examining him with their eyes, and with their hands, found him to be no spirit, found him to be Christ, and had their doubts removed, and joyfully received him for Christ indeed. Thus, as this examination removed and cleered their doubts that troubled them, To examination of our selves would prevent the doubtings that are ready to trouble us in receiving the Sacrament. If we would behold and see, if we would looke into our hearts, and feele and humble our owne hearts, yea, search and dive into them by examination, how should we prevent our troublesom doubtings, and how should we meet with joy and comfort in stead of doubtings? Wee come to *Christ* in the Sacrament, In one sense, in regard of that awfull respect we should have unto his blessed Majesty, we should come to Christ as that woman did, *Marke 5. 33.* *The woman fearing and trembling, came and fell downe before him:* but in another sense, namely

namely when it rises from an ignorance of our owne estate, whether we be fit to come to his ordinance, or not, and from the doubtings of *conscience*, that we are not prepared as we should bee: thus to come with feare and trembling is not good: examination would prevent feare. By examination we should find out the truth of our condition, we should find out whether wee bee fit or not. And upon examination finding our selves fit, we should come with an holy boldnes and confidence of spirit, to Christ in his Ordinances. As therefore wee desire to have our hearts discharged of troubles, and doubts, when we are drawing neere to the Lords Table; as we would not have conscience pester us with disquieting scruples, and unseasonable disputes, and reasonings whether we may come or no; so beforehand bestow some time and paines in a private scrutiny, and search of our selves: examination will prevent all these, and we shall bee able to hush and still them all, if we can say, I have examined mine heart, I have sincerely tried

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ttled my selfe, and I finde upon good examination, that I have good leave to come to the *Lords Ordinance*.

2 Secondly, it is better a great deale to examine our selves before we come, than to be *examined by God*. God will examine such to the purpose, that will not be at the paines and trouble to examine themselves. It was a sharp kind of examination by which *S. Paul* should have been examined, *Act. 22. 24*. The chiefe Captaine commanded *that hee should bee examined by scourging*. Certainly, when men neglect selfe-examination, God will himselfe examine them, but it will bee an *examination with scourging*. Every interrogatory and question that God puts to us, shall be as a smarting lash with a scourge, yea as a stinging lash with a Scorpion. The man that came to the Feast without his wedding garment, never *examined himselfe* before hee came, whether hee had a nuptiall garment to goe in or not; God therefore *examines* him, but it is with a scourging question that made his heart smart, *Friend, how camest thou in hither*

hither, not having a wedding garment? It was a scourging question, that drew blood on his conscience. When a man comes to the Sacrament, and hath not examined himselfe, and God comes to him, and sayes, as to *Eliab*, 1 King. 19. 13. *What dost thou here Eliab?* So what dost thou here at my Table? How will such a question pinch the conscience, what a girding lash will it be to a mans heart? Those are lashing interrogatories, *Isa. 1. 17. Who required these things at your hands, to tread in my Courts?* *Isa. 58. 5. Is it such a feast that I have chosen?* *Psal. 50. 16. What hast thou to doe, that thou shouldest take my covenant in thy mouth?* *Ier. 7. 9, 10. Will ye steale, murder, and commit adultery, &c. and come and stand before me in this house?* These bee scourging examinations, that fetch blood at every stroke: with such kind of questions and such kind of interrogatories, will God examine men that come unselfe examined to the Sacrament. Now when God shall come to such examinations, *who may abide the day of his coming?* and *who shall stand*

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when he appears? as *Malachi* speaks in another case, *Mal.* 3. 2. How terrible a thing will it be to bee thus examined: were it not good for every one to take a course to prevent so sharp an examination? There is a way to doe it, and that is, before we come to the Sacrament, let a man examine himselfe; for as the Apostle sayes, *1 Cor.* 11. 31. *If we would judge our selves, wee should not be judged,* namely, of the Lord: so if wee would examine our selves, wee should not be examined of the Lord. But if we examine not ourselves, then shall wee be both examined and judged of the Lord. When a man hath examined himselfe, he needs not feare Gods examination; nay, a man may then bee willing to come under Gods examination. *David* puts himselfe upon Gods examination, *Psal.* 139. 23, 24. *Search me, O God, and know mine heart, try mee, and know my thoughts, and see if there bee any wicked way in me.* Certainly, *David* never durst have beene so bold, as to have put himselfe upon Gods examination, if hee had not first examined himselfe.

selfe. But having first examined himselfe, and thereupon knowing his owne conscience thoroughly well, now hee dares bee tryed by God himselfe. Oh, with what sweet confidence might we put our selves upon Gods owne tryall when we come to the Sacrament, if we our selves had had our selves upon triall first. But how dreadfull will Gods examination bee to such, who neither use, nor list, nor care, before they come to the Sacrament, to examine themselves.



Of the Examination of Faith.

THAT this duty of examination must be done, wee have seene. Let us now consider what it is on which wee must examine our selves. And the things upon which wee must examine our selves, are these three:

- 1 The truth of our graces.
- 2 The growth of them.
- 3 Our wants.

The *graces* that must be tried and examined, must be specially those before named, required to be habitually in a Communicant, *Faith, Repentance, Love, and Obedience*. The *truth, growth, and wants* of them, all must be examined. A man shold examine grace as he doth gold. Gold may be counterfeit, may shew faire, and yet be base merall; in such a case, a man examines it by the *Touchstone*, and bringeth it to the *Test*:
gold

gold may be true and good, but may faile in the *weight*; it may be good gold, but too light: in such a case, a man brings it to the scales, and to the *weight*, and so either weight or wa^r is discovered. So must grace bee examined. There is a great deale of counterfeit grace in the world. All is not gold that glisters; and all is not grace that makes a shew. There is a great deale of copper grace, copper faith, repentance, &c. in the world. What did *Moses* for a time, but the Egyptian Sorcerers did the same? *Moses* turnes the *waters into bloud*, so do they, *Ex. 7. 22.* *Moses* brings *Frogs upon the land*, so do they, *Ex. 8. 6, 7.* And their bloud and Frogs seemed as true bloud and Frogs, as those brought by *Moses*. Those things they did, seemed as great miracles as what *Moses* did; yet *Moses* wrought realties, all theirs were but jugglings and sorceries. There is nothing that a true Christian can have, or do, but an hypocrite may have and do, for the outward semblance as much as he. Therefore since a mans graces may bee counterfeit, they must bee

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brought to the *touchstone*, and be examined there for their truth. Again, there is much true grace, that is grace indeed, faith, and repentance indeed, which yet have not that growth, that their time and meanes they have beene under requires, and so want of their *weights*. How often doth Christ rebuke his Disciples with this, *O yee of little faith*. Therefore in such a case, a man must bring his graces to bee examined by the ballance of the Sanctuary, which may make knowne to every man, what is the *weight*, and what is the *want* of his graces.

1 First then, try and examine the truth of grace, whether these graces be truly in us, or no.

The first grace to bee tryed is the *grace of Faith*. That which the Apostle puts Christians upon at all times is specially of use before the Sacrament, *2 Cor. 13. 5. Examine your selves whether you be in the faith, prove your own selves*. The Corinthians were very busie about examining Saint Paul, and his ministry, *ver. 3. Since yee seeke a proefe of Christ*

Christ speaking in me, and so we are very ready to be busie in the examination of other men, and their faith, but sayes Saint Paul, *examine your selves*: so is it good for us at all times; but specially before the Sacrament, to examine our owne faith. As *Philip*, before he administered the Sacrament of Baptisme to the *Eunuch*, *Acts* 8. 37. did examine him of his faith: so should every man before the receiving of the Sacrament of the Supper, examine himselfe of his faith. These reasons that pinch us to examination of our faith at all times, have strength in them to do it specially at this time: as,

First, without this tryall and examination, a man may be cheated, gulled, and cosened in the point of faith. It is good therefore to try before wee trust, *Iob* 34. 3. *The eare tries words, as the mouth tastes meate*. To the eye many meates seeme pleasant, and dainty, but the mouth tasting them, knowes justly what they bee. So the eare heares words. We should get a good spirituall eare, that we may be able judiciously to dis-

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cerne the faire, and flattering words of Satan, and our own hearts. These will give a man as good words as may be. Doe not, say they, disquiet thine heart with needlesse feares, cheere up thine heart man, thou needest not question the truth of thy faith. These are good words. But now, as the *mouth tastes meate*, and by tasting takes a tryall of it, so must we labour to have such an *care* as may *try these words*, whether they be true or not. A good Musician had need to have a good care, and a good Christian hath need of a good care too, by which he may be able to judge of the false, and flattering musick the Devill, and his owne heart make him. *Try the spirits, 1 Ioh. 4. 1.* As for reyne spirits without, so it is good to try the secret spirits within us. For there be two spirits, the Spirit of God, and the spirit of Satan; and Satans spirit doth often counterfeit the voyce of Gods Spirit, and tels us that we have faith, excellent measures of faith when there is no such matter: therefore try the spirits. That was a vile thing in the people, *Ad. 12.* after

after Herods Oration, to cry out, *The voyce of God*. It is much more vile in us, when Satan and our owne heart shall flatter us, with false conceits of faith, to cry out, *The voyce of God*, and the *voyce of the Spirit*. Try therefore before you trust.

2 Secondly, it is a very hopefull and comfortable evidence of the truth of faith, when it is willing to be tried, and desirous to be examined. It is a suspicion that that mans gold is not good, that is unwilling to have it toucht; that a mans cause is naught, when he is unwilling to have it tried; that a man is no Scholler, that shuns examination. It is a signe that a mans gold is good, that is willing and desirous to have it brought to the touch. A good cause desires a faire tryall. A good Scholler that hath it in him, is willing to undergoe examination, which a dunce and a non-proficient hath no liking to. A faith that is a true faith, will be willing to undergoe any tryall and examination.

3 Thirdly, the tryall and examination of faith, is the strengthening and increa-

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increasing of it. Faith examined and tried, proves a faith increased and strengthened. Some things sometimes prove the worse, and suffer losse by triall; but the more faith is tried, the more faith is increased. Gold is not the worse, but the better, the purer for tryall. As the fiery tryall of faith betters it, and makes it the *more pretious*, and makes it to be found unto praise, and honour and glory, at the appearing of Iesus Christ, 1 Pet. I. 7. So doth selfe-tryall make it *more pretious*, and *more glorious*. Examination and tryall of a good Scholler hurts him not, either in his learning or his credit; nay, it advances him much in both: his very examination rubs up his learning, it brings much to minde that would have beene forgotten, yea, it puts much learning into a Scholler: and besides, it conduces much to his praise, and honour, it sends him away with the credit of an approved learned man. It is so in the examination of faith. In trying faith there is an exercise of faith, and by exercise it is but increased & manifested.

4 Fourth-

4 Fourthly, who knowes but his faith may come to a *fiery tryall*, 1 Pet. 1. 7. and 4. 12. *Bilney first tried his finger by himselfe in the Candle, before hee tried his whole body in the fire at the stake. How shall our faith abide the fiery tryall by others, if it have never beene put to this tryall by our selves? When fiery tryals come, how many mens faith which was thought more precious than gold, proves more vile than drosse? And what is the reason? Therefore failes their faith in fiery trials, because it was never put to, nor would abide selfe-tryall, 1er. 12. 5. If thou hast run with the Fooemen, and they have wearied thee, then how canst thou match thy selfe with Horses? How shall that faith try a match with Horse men, that never tried a match with Foote-men? How shall he abide a fiery tryall, that hath ever shunned and been shy of a closes tryall? How wilt thou abide to bee tried at a barre, at a stake, that art loath to be tried in thy chamber, in thy closet? Examine your selves upon your beds, Psal. 4. He will never abide to be*

exami-

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examined at a barre, that will not abide to examine himselfe upon his bed. Yea, selfe-tryall is it that prepares, and fits, and traines up a man to doe service in the fiery tryall. David could not goe in Sauls armour, because hee was not accustomed to it, he is likely to undergoe a fiery tryall of his faith, that hath accustomed himself to the duty of self-tryall. Abraham was likely to do good on it, when he carries not forth a company of raw fellowes from the plough, but armes his trained servants, Gen. 14. 14. They will never be fit for fighting, that have not beene used to training, selfe tryall is training, the firy tryall is fighting. They are like, and fit to fight that have beene trained up to it.

5 Fifthly, is our faith so low prized by us, and of so little esteeme with us, that wee care not of all other things wee have, how it proves? Men will not have Oxen, but will put *them to tryall, Luk. 14. 19. I have bought five yoke of Oxen, and am going to prove them.* Men will try whether their Oxen be good and usefull; and care we not what
our

our faith proves, usefull or uselesse? what a monstrous wretchednes of spirit is this? Therefore as at all other times, so specially bee carefull to examine your faith, when to come to the Sacrament. How often have men tried it, that their comming to the Sacrament hath been fruitlesse; their owne hearts seriously dealt withall, will witnessse to them that their receiving hath bin to little, or no purpose. And what hath been the cause of it, but because there was no examination of faith? How can they receive any benefit by the Sacrament, that goe at an adventure, not knowing whether they bring that with them, that must make the Sacrament effectuell to them?

Quest. How then may a man so try and examine his faith, as that hee may know the *truth* thereof, that it is *true* faith?

Ans. The Apostles phrase of *faith unfained* twice used by him to *Timothy*, 1 *Tim.* 1. 5. and 2 *Tim.* 1. 5. Faith *with-*
out

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out hypocrisie, as the word is, implies that there is a faith faigned, an hypocriticall faith. Therefore it is not a needlesse question to make inquiry, how truth of faith may bee discerned. Our times are happy in the abundance of helps they have in this kind; and this point being so largely and fully handled in many learned Treatises that are extant, and in every mans hand; I will give but a touch upon it, and so passe on. True faith then may bee knowne by the effects and fruits of it. *Every tree is knowne by the fruits.* When the Spies returned from searching the Land of Canaan, they brought with them a cluster of Grapes and Pomgranats, and Figges, Num. 13. 23. And they report and evidence it to be a good land, by these fruits, Vers. 27. *It flowes with milk and honey, and this is the fruit of it,* holding forth, and shewing those fruits they brought thence. By the fruits of it, it appeared that it was a good Land. And so the way to search and finde out the goodnesse of our faith, is to bring forth of the Figs, Pomgranates, and clusters; that

that by shewing them to our consciences, we may be able to say, Surely our faith is a good, and a true faith, and these *be the fruits of it.* Now the fruits and effects by which faith may be examined, are three :

- 1 *Such as respect God, and Christ.*
- 2 *Such as respect our selves.*
- 3 *Such as respect our brethren.*

1 First, the effects of faith, as it respects God, are these:

1 First, *Obedience to GOD and his word, and fruitfulness in all good workes.* True faith is no droane, no loyterer, but it is an active and a working grace, *Gal. 5. 6. Faith which works, 1 Thes. 1. 3. Your work of faith, 2 Thes. 1. 11. The work of faith with power.* A workman may be tried by his work. What is the work of faith? It works with power. It makes a man with power to yeeld God obedience, and to endeavour the doing of Gods will, to the which no man hath any power at all. Hence called the *obedience of faith, Heb. 11. 8. Rom. 16. 26.*
Because

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Because faith works obedience, and no man can give God the obedience of his heart, that hath not faith in his heart. On the contrary, *unbelieving and disobedient* persons are joyned together, *Tit. 1. 15, 16.* They who are called *unbelieving*, *Verf. 15.* are called *disobedient*, *Verf. 16.* It is an hard duty to forgive an offending brother upon his repentance, a difficult point of obedience. But yet it must be done, *Luk. 17. 4.* *If thy brother turne againe unto thee, saying, I repent, thou shalt forgive him.* But how shall wee bee able to doe it? See *Verse 5.* *And the Apostles said unto the Lord, Increase our faith.* Faith then where it is, inables to duties of obedience, and facilitates hard works. The children of Abraham doe the workes of Abraham, *Ioh. 8.* and Abrahams works were works of obedience. We must be *Abrahams children*, before we can doe the workes of Abraham. And *Gal. 3. 7.* *They which are of faith, are the children of Abraham.* They that have the faith of Abraham, doe his workes. Now then hereby let a man examine his faith. Put that question

question to thy conscience which Saint James puts, *1am. 2. Shew mee thy faith by thy workes.* Shew the coates and garments which this Dorcas hath made. And so many workes of obedience as thou canst shew, so many witness shall thou produce of the truth of thy faith. But if thy faith bee idle, slothfull to doe service, a faith that workes not, suspect the truth of it; and know, that such a faith will not serve to admit thee to the eating of the Sacrament. For the Apostles injunction in that case, *2 Thes. 3. 10. That if any would not work, neither should he eat,* holds as true in this case of an idle faith, as in that case of an idle man.

2 Secondly, true faith beleeves God, and depends upon him in all things, and at all times. It beleeves him not onely in some things, but in all; not only at some times, but at all. It beleeves Gods promises for spirituall things, *Gal. 3. 22.* for temporall things, *Psal. 37. 3.* It beleeves Gods Commandements to bee his Commandements, to bee just, holy, and good, *Psal. 119. 66. I have beleeved thy Commandements.* It beleeves

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Gods threatnings, Ion. 3. 4, 5. *Yet forty dayes, &c. so the people of Nineveh beleevd God.* It beleeves God not onely in time of peace, but in times of distresse, affliction, and tentation, Psal 73. 1. *Yea God is good to Israel.* Yea, even then when all things go aginst it, Iob 13. 15. *Though he slay me, yet will I trust in him,* Psalm 46. 2. *Hab. 3. 17, 18. faith it beleeves all things, Luk. 24. 25. O slow of heart to beleeve all that the Prophets have spoken!* Faith beleeves God in all. Examine thy faith by this: put these interrogatories to thy conscience. Beleevest thou God in his promises for this life, as well as for a better? For thy daily bread, as well as for thy salvation? Beleevest thou all Gods Commandements, without questioning any whether it bee his or no? beleevest thou his threatnings as well as his promises? Dost thou hang upon him and his promise, and live upon that in all thy pinches, straights, and exigents? As thou canst answer these, so mayst thou answer for thy faith. But this will convince many, not to be *faithfull*, but *faithlesse*. Oh, they doe beleeve

believe Gods promises with all their hearts: but what promises? for life and salvation. But how believe they Gods promises for the things of this life? Let that be judged by their covetousnesse, worldlinesse, their carking immoderate cares, *He that believes makes not hast, Isa. 28.* Therefore he that makes hast doth not believe. Such haste to be rich, such haste after the world, such carking, caring, such pining & whining; what doth it but proclaime their grosse distrust in Gods providence and promises? Thou that believest not God for thy body, believest him lesse for thy soule. Thou that believest not God for a Crust, believest him lesse for a Crowne. Try men in Gods Commandements, pinch and presse them with the very letter of the Law. Tush, they will never believe that God requires such strictnesse. Try them with threatenings, and thunder them ever so against them, yet they have not so much faith as the Devils, *who believe and tremble* Let meanes be wanting, or meanes bee against them, and they are of *Thomas*

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his profession, *Except I see and feele, &c.* Whilst all is with men as they would have it, they are full of faith; but let God pinch them, and bring them into a strait, and where is their faith then?

3 Thirdly, *A sweet and holy boldnesse of acceſſe unto the throne of Grace, with confidence in Gods goodnesse, and his gracious acceptation of us.* Why are yee afraid, *O ye of little faith!* It was spoken in another case; But yet the more faith, the lesse feare in any case. A guilty conscience, if awake, hath no great list to come before *G O D S* face; but when once by true faith in Christs blood, guilt is taken off, and by faith a man is made friends with God, *I am. 2. 23.* then shall a man have the boldnesse of a friend to come to the *Lord* in prayer. Many that have not a dramme of faith are bold enough, For who so bold as blind Bayard, as ignorant and silly ones are? But yet there is a great difference betweene the boldnesse of a friend, and the boldnesse of a stranger. For strangers may be bold with a kind of sawcinesse and intrusion, but they are
not

not so welcome as bold; neither hath a stranger that ground for, nor that contentment in his boldnesse that a friend may have; his heart will secretly check him, though he face it out for the present, and be ready to tell him, that he goes further than civility, and good manners can warrant him. But a friends boldnesse is out of that sweetnesse of interest, and acquaintance, and intimate communion each with other. So that boldnesse which faith breeds, is from that knowledge of God, that peace, communion, and acquaintance it hath with God in Christ. This is that boldnesse spoken of, *Ephes. 3. 12. In whom we have boldnesse and acceſſe with confidence through the faith of him. Heb. 4. 16. Let us therefore come boldly unto the throne of grace. But how shall we doe to come boldly? See Heb. 10. 22. Let us draw neere with a true heart in a full assurance of faith.* A man may therefore try his faith, by the carriage of his heart in prayer. If with a friend-like boldnes, and with a confidence of his gracious acceptance wee can come

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unto God, and with such aboldnesse can poure out our hearts unto him, it is comfortable evidence of the truth of faith. The contray shewes how farre most men are from faith. Deale truly with thy selfe; speakest thou not to God in prayer, as to a stranger, as to one with whom thou hast no inti.e familiarity or acquaintance? Certainly true faith is better acquainted with God than so:

4 Fourthly, a desire of Christs appearance, and his second comming to judgement. We walke here by faith, and not by sight. But where faith is, it longs to bee turned into sight, and to have the immediate fruition of the Lord Iesus. Therefore the voyce of faith is that, Cant. 18. 14. *Make haste my beloved, and be like unto the Roe.* And that Apoc. 22. *Come Lord Iesus, come quickly,* not only come, but quickly; that is, make haste with that speed that the Roe runnes withall. Hence beleevers are said, not only to looke for the blessed hope and appearing of our Saviour Christ, but also to *hasten the appearing of him,* 2 Pet. 3. 12. *Looking*

Looking for and hastning unto the comming of the day of God. For though in another case it is true which the Prophet speaks *Isay 28. He that beleeves makes not haste,* yet in this case, hee that *beleeves most,* makes *most haste,* and cannot but make haste, and therefore makes haste, because he beleeves. And no wonder that faith in her desires hastens the appearance of Christ, when as it is the beleaving soules solemn mariage day. What espoused Bride longs not for the mariage day, when she shall enjoy her Bride-groome? Faith unites Christ and the beleever, and contracts them together. Now when once the contract is past, there followes a longing for the mariage-day. And this longing after the marriage-day, is a signe of a contract made by faith. Doth thy soule then long for those blessed nuptials with the Lord Christ, when thy soule shall have the fill of his love? Doth the Spirit in thee cry, Come Lord Iesus, make haste my beloved? Oh happy signes of true faith. But now enter into thy soule, O thou covetous worldling, and thou

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voluptuous epicure, &c. Deale seriously and honestly, and tell the plaine truth. Is there any one thing in the world thou thinkest lesse upon, wishest lesse, or darest more, than the coming of Christ? When Saint Paul disputed of Righteousnesse, and the judgement to come, before Felix, hee trembled. How many boast of righteousness, even of the righteousness of faith, but how troublesome are the thoughts of the judgment, and Christ, to come unto them? How heartily could they wish, O that that day might never come! Let such as cannot rejoyce in the thoughts of that day in some measure, and desire it as the day of their refreshing, question, if not the truth, yet the strength of their faith.

2 Secondly, *The effects of faith in regard of our selves.* And they are these:

1 First, the operation and effectuall working of the Word upon our hearts: faith is that which makes all Gods Ordinances effectuall, and so the word, 1 Thess. 2. 13. *The word of God which effectually*

Effectually works in you that beleeve. Indeed, the word works on those that beleeve not; works their hearts to rage and rebellion, workes to their hardning and damnation. But it works no good thing, when faith is not to set it on worke, *Heb. 4. 2. The word which they heard profited them not, because it was not mixed with faith.* The Gospell is the power of God to every one that beleeves, *Rom. 1. 16.* Faith is as the vitall and naturall heat of the soule. If the body be dead, and without naturall heat, give a man the most stirring and working Physick that is, and yet it works not, because there wants a principle of life and heat, to set it on work. Iust so is it here. The word dispensed in the most powerfull manner that can bee, workes not upon an unbelieving heart, because the heart is dead without faith: but if any faith in the heart, it makes the Word work effectually. Try thy selfe by this: works the Word upon thy soule? workes it thee to a conformity to it selfe, so as thou art cast into the mould of it? Such efficacy of the Word argues a presence
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of faith in thine heart. But how many discovers this to be void of faith? How many have lived all their dayes, and are even growne gray under the Gospell, and yet what grace or goodnesse have all the Sermons that ever they have heard wrought in them, more than in such as scarce in all their dayes ever heard Sermon? Nay, what is wrought in many, but scorne, rebellion, resolution of disobedience, wrath, swelling, and hellish boiling of the heart, both against Minister and doctrine? Are these the works of faith? or is it rather a signe that he works in their hearts, that *effectually workes in the children of disobedience*? This is a fearefull signe that a man is in the state of unbelieve.

2 Secondly, *Sanctification, and holinesse of heart and life; Acts 15 9.* Their hearts *were purified by faith.* Pharisisme may wash thy hands, but faith washes hand and Heart. Pharisisme washes cleane the out-side of the cup, and platter, but Faith makes cleane the inward part also; yea, there Faith begins the work. Faith is not only an *holy*, but an *hallowing*

hallowing grace, Acts 26. 18. Amongst them which are sanctified by faith. Wee finde a woman in the Gospell that had beene troubled twelve yeeres with a bloody issue, who was healed: but how came shee to be healed? Shee touches the garment of Christ, touches but the hem, and yet straightway the Fountaine of her blood was dried up, Mar. 5. 29. It is true that it was Christ that healed her, It was vertue that went out of Christ that healed her, Ver. 30. and yet Ver. 34. Thy faith hath made thee whole. Faith then fetches healing vertue from Christ, and heales diseases. The faith that is true faith, fetches healing vertue from Christ. Every mans heart naturally hath such a spirituall disease, as she had a bodily. That disease which the woman had, did typifie under the Law, the natural filthinesse of our hearts, Pro. 4. 24. Observe the heart, from thence are the issues of life. Every action issues from the heart, the fountaine of all our actions. This Fountaine is a Fountaine of blood: and all the issues from this Fountaine, in our thoughts, words, actions,
all

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all these *issues* are *bloody issues*, and very filthy and loathsome before God, *Mat. 15. 18, 19, 20.* Hence *hands defiled with blood, Isa. 59. 3.* *Bloody flesh, Isa. 4. 4.* *Their way was before mee, as the uncleannesse of a removed woman, Ezek. 36. 17. and Hof. 4. 2.* *Bloud toucheth bloud.* Many bloody issues out of the heart, one issue meetes with another, and so *bloud touches bloud.* Now when faith is once wrought in the heart, it works strange cures both in heart and life. There were wont to be *filthy issues* out of the heart, in vile loathsome noysom thoughts of uncleannesse, wantonnesse, covetousnesse, worldlinesse. There was wont to bee a *filthy issue* at the *mouth*, a deale of vaine filthy rotten communication, bloody oathes and curses. There was wont to bee *issues* in all the severall *actions* and passages of the life. But now when faith comes into the heart, that presently carries a man unto Christ, *touches him*, *fetches healing vertue* from him, that dries up this Fountaine of bloud in some good measure, and so heales all those loathsome

some bloody issues. It is true, that where faith is, there may be still some ouzings of this fountaine, but yet the flux of it is nothing so abundant, and so continuall as formerly. A mans heart naturally is like the Sea, *Psa. 104. 25, 26.* *This great and wide Sea, wherein are things creeping innumerable, both small and great beasts: There goe the Ships, there is that Leviathan whom thou hast made to play therein.* In the Sea, there be vast Whales, huge Leviathans that sport themselves, and play in the deeps therof, but besides those huge whales, what a world of creeping and crawling small creatures are there to bee found therein? Such is the heart of a naturall man; there be therein, not only some *Leviathans*, some speciall uncleane and foule lusts, some speciall Sea-monsters, but there are also *creeping things innumerable*, a world of crawling bugges and baggage vermin. That look as it is said of Gods Angels, *Dan. 7. 10.* *Thousand thousands ministred unto him, and tenne thousand times tenne thousand stood before him:* So may it bee said of the lusts

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lusts and corruptions of an unbelieving heart, that thousand thousands minister unto Satan, and ten thousand times ten thousand corruptions are crawling and creeping there. But faith once come into the heart, not onely those *Leviathans*, but those *creeping things* are strangely ferretted out of the heart. That as *Gen. 1. 26.* God spake of man in his creation, *Let us make man in our Image after our likenesse, and let them have dominion over the fish of the sea, &c. and over every creeping thing, &c.* So in the new Creation, when God stamps his Image upon a man, and gives him faith, *he gives it dominion over every creeping thing*; so that in a gracious measure it frees the heart, from thele creeping, crawling corruptions and lusts, that so abundantly swarmed in the heart. It is true, that after faith, some Serpent may creepe into the Paradise of a beleeving heart; but yet, first there is not a quarter of those creeping things that were there before in multitudes innumerable, and those that be there are not there without loathsomenesse

nesse and vexation. A cleanly person may get some vermin creeping about him, but yet they swarme not, as in Rogues, neither are they about him without vexation, indignation, and loathing of them, contrary to what they are in a nasty beggarly Rogue, that takes no offence at them at all. Now then try thy faith by the holinesse it hath wrought, by the holinesse, and purification of thine heart. If these old *bloudy issues* be stanch'd, if this puddle, myrie Fountaine dried up; that now on the contrary thou canst say with *David*, *Psal. 104. 34. My meditation of him shall be sweet*: if the thoughts of thine heart be sweet and savoury, if thou find thy heart in a gracious measure freed from these creeping things, thou hast cause to rejoyce in thy faith. But contrarily, here is that which convinces men still to be in their unbelieve, because they have still their bloudy issues. *As a fountaine casteth out her waters, so their hearts cast out their wickednesse, Ier. 6. 7.* What foule abominations, and secreet loathsome lusts, are harboured and
lodged

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lodged within their hearts? What covetous, proud, malicious, loose, and adulterous thoughts, with a continuall flux, issue out of their soules? yea, and that with delight, following, and contentfully pursuing them in their speculations. God speaks of *detestable things* he wil save his people from, *Eze. 37. 23.* But now those mens *detestable things* are their *delectable things*. A signe no faith in their hearts. What litters and legions of creeping things in their hearts, yea, and that with any controll, yea, without much pleasure and contentment? A signe of a faithlesse heart.

3 Thirdly, *A strife and struggling against, with a victory and conquest over sinne and Satan, corruptions, and tentations.* Where faith once comes into the heart, there followes that conflict and combat, *Gal. 5. 17. Flesh against spirit, and spirit against flesh.* All was jolly quiet at *Ephesus*, before *S. Paul* came thither, but when *Saint Paul* was once gotten in, and had some footing there, see what followed, *Acts 19. 23. And the same*

same time there arose no small stirre about that way; namely, that way of God that Saint Paul taught, or as some copies have it, Against that way; and we see in the story, what hurly-burles Demetrius raised in Ephesus. When the strong man armed, keepes his Pallace, his goods are in peace: all pretty quiet and faire, whilest a man in the state of unbeliefe; but when a stronger than hee shall come upon him, when faith comes, and shall set upon the dispossession of Satan, and corruption, and they perceive that by faiths entrance, their trading, and Diana, shall downe; then there is to doe, then there followes no small stirre. It is with a man then, as with Saint Paul, 2 Cor. 7. 5. We had no rest, but wee were troubled on every side, without were fightings, within were feares. When once faith comes into the heart, a Christians heart is a Rebecca's wombe: there is an Esau and a Jacob strugling and spurning each at other. There is an Ephraim against a Manasseth, and a Manasseih against Ephraim.

But yet in this combat and conflict,

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faith makes a man victorious, gets the better of tentations, subdues, mortifies, and vanquishes rebellious lusts and corruptions. *Esaú* and *Iacob* struggle, but the elder must serve the younger. Though corruption be the elder, as being borne into the world with a man, yet it must be made a servant when faith comes. Faith is another *Rachel*, *Gen. 30. 8.* *With the wrestlings of God have I wrestled, and I have prevailed.* It is between faith and lusts, as it was betweene the house of *Saul* and *David*, *2 Sam. 3. 1.* Now there was long warre betweene the house of *Saul*, and the house of *David*, but *David* waxed stronger and stronger, and the house of *Saul* waxed weaker and weaker. There is a continuall trucelesse war between faith and lusts, corruptions, tentations, but faith waxes stronger and stronger, and corruption and lust waxes weaker and weaker. Faith is the master of the field, though there bee enemies up in armes. Faith is a victorious grace, like him that rode on the white Horse, *Apo-calyps 6 2.* *It goes forth conquering, and to conquer, 1 Iohn 5. 4.* This is the victory that

that overcomes the world, even our faith.

It overcomes the men of the world, the lusts of the world, and so all other lusts.

It conquers the devill himselve, *James*

4. 7. Resist the Devill, and he will fly from you. When the enemy flies, there is

victory. Whence is this victory? from

resistance. But whence comes power

to resist? that comes from faith, *1 Pet.*

5. 8. Whom resist stedfast in the faith.

The shield of faith hath a rare excel-

lency above other shields, *Ephes. 6. 16.*

Taking the shield of faith, wherewith yee

shall be able to quench all the fiery darts of

the wicked. It is not onely a fencing, but

a quenching shield: it not only keeps off,

but puts out the fire. And so it mortifi-

fies and crucifies all our lusts, and sub-

dues and brings them under. As in that

case, *Heb. 11. 33, 34. Through faith they*

subdued Kingdomes, waxed valiant in

fight, turned to flight the armies of Ali-

ens. So doth faith work the same spiri-

tuall effects still. In whose heart once it

is, it subdues therein the kingdome of

lust, and the dominion of corruption, it

unthrones them, it makes a man valiant

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to fight against, & puts to flight his lusts
That faith that layes hold on Christ crucified,
doth fetch crucifying vertue from him,
whereby it weakens and infeebleth the body of corruption. By this try we our faith. If we find those wrestlings against, and power, and victory, over our lusts, conclude thereupon the presence of a lively and powerfull faith: but the want of these argue a want of faith. There is indeed a strife between the judgement and affect ons of an unbeliever; betweene his mind, judging such an action to be against credit, profit, & his sensuality headstrongly headlonging him upon its satisfaction, but yet not between will and will, affection and affection, mind and mind, no strife in the same faculty, as in a believer. And there may be a victory that an unbelievers mind and his judgement may have over his sensuality, pleading to him his losse of credit, profit, friends, &c. which is but a bare restraining of corruption in some one particular; but this is farre from a victory, subduing and mortifying the power and body of sinne, to
bring

bring it into languishing consumption, which is the worke of Faith. Sinne may live, yea, and rebel in a beleeving heart; for it is with lust in a beleevers heart, as with those beasts, *Dan. 7. 12. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time. They had their lives for a time prolonged, but their dominion was taken away. So in a beleever, his lusts have their lives prolonged for a time, but yet their dominion is taken away; they live, but they live slaves, and they die gradually, both they, and their rebellions.*

4 Fourthly, *True faith growes and increases, 2 Pet. 3. 18. Grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ: yea, it growes exceedingly, 2 Thes. 1. 3. Your faith growes exceedingly: and Rom. 1. 17. The righteousness of GOD is revealed from faith to faith. Graines of mustard-seed grow to the procerity, and spread of trees, in which the fowles of heaven may nestle. Men may try themselves by this. So much growth, so much truth of faith: But*

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how would it puzzle the most to finde any such growth? They have beleevved ever since they can remember, and yet what beleve they more now, than at the first? The faith that growes not, lives not; the faith that lives not, is dead. Most mens faith therefore is fit for the grave. Lord, *sies Martha of Lazarus, Hee by this time stinketh, for hee hath beene dead foure dayes.* And what is theirs then but a carrion faith, that hath been dead more than so many yeares? for what more spirituall strength have they, then at first? what more experience of Gods dealing? what neerer acquaintance with Christ? or what sweeter communion with him? Not a jot, therefore not a jot of true faith.

3 Thirdly, *Effects respecting our brethren;* and they are these:

1 First, *Mercy, Love, compassion, and beneficence,* to the members of Christ in necessity, *Gal. 5. 6. Faith workes by love,* as by love to God, so also to our brethren. Therefore so often joynd together, as an individuall paire, *2 Thes. 1. 3. Psal. 5. 1 Tim. 1. 5.* And therefore when

when *Tyrus* should be converted to the faith, shee should leave hoarding and heaping up her wealth, and should find another manner of imployment for it, namely, to feed and cloath Gods Saints, *Isay 23. 18.* *Her merchandise shall not bee treasured nor laid up, for her merchandise shall bee for them that dwell before the Lord, to eat sufficiently, and for durable cloathing.* When *Tyrus* should once believe she should trade in a new kind of merchandise, she should trade in works of mercy and bounty, in relieving and refreshing the necessities of Gods Saints. Faith is full of bowels, tender-hearted, and open-handed to Christs members in want. She is a right *Dorcas*, *Act. 9. 39.* that makes coates and garments, to cloath and keepe warme the backs and loynes of Christs servants in want. If we find such compassionate bowels in us, hands ready to the good works of mercy, to doe poore Christians good for *Christs* sake, in those bowels there lyes faith. If wee doe love a Saint because a Saint, that love is of faiths working. How doth this one thing

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damn the common faith of the world? They beleeve in Christ, that they doe; but how love they a godly man? Is there any whom they more disaffect, distast, or against whom they shew more imbirtered malice? This malicious spitefull faith, is not the faith of *Christians*. Thus devils beleeve, they beleeve, and are malicious. This is a devilish faith; the devils so beleeve as that they tremble, and yet tremble not to be malicious against those that do beleeve. And what is their bounty and mercy? Alas, they are not only close fisted, but with the man in the Gospell, they have a *withered hand*, notable to stretch out their hand in any work of compassion. Such a creeple, and lame-handed faith, is not the faith that will passe with God.

2 Secondly, a desire, & an endeavour to bring others to the faith. It having once tasted, and found the sweetnes and goodnes that is in *Christ*, & in the waies of *God*, it cannot rest, but it must seeke others, to bring them to participate of the same goodnesse with it selfe, *Phil. 6.*

That

That the Communication of thy faith.

Faith is a communicative grace, and a generative grace. *St. Paul* once come to the faith hath *Timothy his own sonne in the faith*, 1 *Tim.* 1. 2. When *Andrew* hath found *Christ* he calls *Peter*; when *Philip* hath met with, he must bring *Nathaneel*. Faith indeed in one sense doth *impropiat* *Christ*, and speaks as *Thomas*, *My Lord and my God*: but yet though in its application it make *Christ* her own, yet not so as it would exclude others; but knowing the al sufficiency of *Christ* doth desire to make him common to as many as it can, and in that regard says, *Our Lord and our God*. So far forth then, as thou endeavourest to bring on others to faith in *Christ*, so much evidence hast thou of faith in thy selfe. But if others, specially such as be neere unto thee may, be what they will, for any care or endeavour of thine, it is an evill signe; that thou thy selfe wantest that, to which thou hast no care to bring others. Many other trials might bee added for the discerning of our faith, but these shall suffice, referring

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referring the Reader to the larger Treatises, of such as have bestowed their profitable paines in this argument.



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CHAP. XII.

The Examination of Repentance.

HOW faith is to be examined, wee have seene, let us now see how we may try and examine the truth of repentance. How true Repentance may bee discerned, we may know by that speech of *Iohn Baptist*, *Mat. 3. 8.* Bring forth fruits therefore worthy of Repentance, fruits meet for repentance, such as become, and evidence repentance: where true repentance is, there be ever such fruits. And those fruits are these:

1 First, *shame for sinne.* True repentance is ever accompanied with shame, *Ier. 31. 19.* I was ashamed, yea, even confounded, &c. *Ezek. 16. 61.* Then shalt thou remember thy wayes, and be ashamed; yea, it so individually goes with repentance, that it is put for Repentance it selfe, *2 Thes. 3. 14.* That they may be ashamed; that is, that they may repent and reforme their evill course. The Heathens said, *That blushing was the colour of Vertue:* meaning that it

was

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was a good signe to see a man blush and bee ashamed when hee had done amisse. And we may truly say, that blushing is the colour of Repentance, *Ezra. 9. 6. I am ashamed, and blush to lift up my face.* It is true indeed, that men may be and are ashamed, that are farre enough from Repentance. There is a shame of the *face*, and a shame of the *heart*: they have the shame of *face*, but not the shame of *heart*. And if they have the shame of heart, yet there is a double kind of that shame. 1. First, the shame of a thiefe, *Ier. 2. 26. As the thiefe is ashamed when he is found, so is the house of Israel ashamed.* And so there is the shame of any infamous sinner, which arises from the disgrace and discredit of his action, that hee hath done such a thing by which he hath crackt his credit, or may bring himselfe to some shamesfull punishment, the whip, stocks, or the gallows. So wicked men may be ashamed of their sins in their heart and conscience, because of that shame their sinne will bring them unto in hell. 2. Secondly, there is a shame of

a son or child, a filiall gracious shame of heart and conscience, and that is, when a mans shame rises not from the shamfull consequents that follow sin, but out of a sight of the filthinesse and loathsome basenesse of their sins, they see them so nasty & filthy, that it makes them ashamed that they have defiled themselves with such filth. And this is the shame that is in the cheeks of true repentance. There is a great deale of difference betweene the shame of a theefe when he is taken, and the shame of a man that falles into a puddle, into the kennell, or the myre: a theefe is ashamed, because some disgrace will light upon him, or some punishment of shame. A man that is fallen into the myre, or kennell, hee is ashamed; but his shame is from the filthy, nasty, unfavoury pickle that hee is in. So a wicked man hath shame of conscience, because his conscience tels him hee shall come to shame in hell: but a true penitent man hath shame of conscience, because his conscience tels him, that he hath defiled and besmeared himselfe with loathsome filth. And such

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a shame as this, may prove a surer signe of repentance than sometimes sorrow may doe. There may be a griefe and a sorrow for sinne, that may come from the sense and apprehension of wrath, and such a griefe will not evidence true repentance: but a shame for sinne, out of the sense of the filthinesse and vile-nesse of sin, is an unfailing evidence of the truth of repentance. If upon examination we can find such a shame in our soules, if with *Ezra* we are *ashamed*, and *blush* to lift up our face, not because our shamefull punishments are increased over our heads, not because our trespasses will sinck us down into hell, but because *Our iniquities are increased over our heads, and our trespassse is growne up to the heavens*: such shame yeelds comfort. But few are thus ashamed of sin; now how many *glory in their shame*, in their sinne, which should be, and is their shame? The Prophet *Isaiah* complaines of a *brow of brasse*, *Isa. 48. 4*. The Prophet *Jeremy*, of an *Whores forehead*, *Ier. 3. 3*. And *Zephany*, of *sinners that know no shame*, *Zeph. 3. 5*. Sinners have lost those

those few remaining sparkes of modesty they were wont to have, and are so far from being ashamed of their sins, that they rather count it a shame not to sinne. May not the Lord say of many now, as he twice complaines, *Ier. 6. 15. 8. 12. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush. And are not men growne to that height of Sodoms impudency, Isa. 3. 9. The shew of their countenance doth witnessse against them, and they declare their sinne as Sodom, they hide it not. Is the drunkard ashamed of his drunkenness? They that are drunke, are drunke in the night, 1 Thes. 5. Drunkenness then had some shame, it sought to mantle it selfe with the darknesse of the night. But are men now ashamed of drunkenness in the open day, in the open streets? So for swearers, adulterers, and others. Such impudency proclaimes mens impenitency in an high degree: such persons are as far from repentance, as they are from shame.*

2 Secondly, *deepe sorrow and hearty griefe*

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griefe for sinne. Where consider two things: 1. First, the object of repenting sorrow. 2. Secondly, the depth and greatnesse of it. Both will try truth of repentance.

1 First, the *object* of repenting sorrow, is *sinne*. It is sinne that specially afflicts and disquiets a repenting soule, that is the thing that wrings and pinches it. Where was it that the prodigals, shooe did specially wring him? *Luke 15. 21. Father I have sinned against heaven; that is, against God in heaven: he doth not say, Father I am in a depth of misery, ready to perish with hunger, in that pinching distresse that I would be glad to eat huskes with Hogs. But, Father I have sinned.* This is the griefe of a repenting soule, that *Gods* Majesty hath beene offended in and by his sins. This was that which lay heaviest upon, and sate closest to *Dauids* heart. He neither cryes out of his discredit and shame in the world, nor yet speakes a syllable of wrath, or hell; but *Psal. 51. 3, 4. My sinne is ever before mee, against thee onely have I sinned, and have done this evill in thy*

thy sight. My sinne is ever before mee, not Hell and damnation is ever before me; not the shame and reproach of the world, but my sinne is ever before me. It is this, Lord, that pinches and disquiets me, that I have sinned and done this evill in thy sight. A good heart feares more the committing of sinne, than the suffering of punishment following it, Prov. 30. 9. Give me not poverty, lest I be poore, and steale, and take the name of my God in vaine. He doth not say, lest I be poore, and steale, and bring my selfe under the Magistrates sword, or thy wrath; but he looks only at the sinne, lest I steale, and take thy Name in vaine. Hee feares the prophaning of Gods Name more than the bringing of his own name and person in question. And to this purpose is that which Elihu charges Job withall, Job 36. 21. Regard not iniquity, for this thou hast chosen rather than affliction; that is, thou hast rather chosen sin & iniquity, than poverty and affliction: as if he had said, inas much as thou hast vainely, and rashly expostulated with God, v. 20. desiring
X death

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death, rather than to beare this affliction: thou art guilty of iniquity, and finnest in this thy choice. This therefore implies, that a good heart would rather choose *affliction* than *iniquity*; to suffer affliction than to doe iniquity. Now as a good heart is more afraid of sinne, than affliction and punishment; so likewise a repenting heart is more grieved for sinne committed, than for sorrow to be suffered. We shall find *David* in great anguish and distresse of spirit, *Psa.* 25. 17, 18. *The troubles of mine heart are enlarged, oh bring thou mee out of my distresses; wringing, pressing anguish looke upon my affliction and my paine.* Here be troubles of heart, distresses of spirit, affliction, and paine. But what is it now, that thus wrings, distresses, and paines *David*? See the last words, *And forgive all my sinnes*, not forgive all my punishments; *David's* sin, not his punishment, was his paine. Wee shall see the like in him, *2 Sam.* 24. 10. *I have sinned greatly, I beseech thee take away the iniquity of thy servant*: he mentions not the taking away of any smart: nay,

vers.

vers. 17. Hee is willing to beare it, I have sinned, let thine hand be against me. He begs that the punishment may bee laid upon him, but begs that his iniquity may be taken away. Let God be pleased to take away his iniquity, and hee is nothing solicitous for the punishment: the offence of God troubled him more than his personall smart. So that Gods heart were but towards him in the pardon of his sinne, hee did not care though Gods hand were against him smiting him with temporall chastisement. And this will better appeare, if wee doe but compare Pharaoh with David, Exod. 8. 8. Intreat the Lord that he may take away the Frogs from me: the Frogs troubled him more than his sinne against God, Take away the Frogs, but no mention at all of taking away his sin. And when afterwards, a confession of sinne is extorted from him, yet was it not his sin that disquieted him, Exod. 9. 27, 28. not take away my sinne, but take away the thunderings and the haile, Lord sayes David, take away the iniquity of thy servant: oh, sayes Pharaoh,

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raoh, take away these filthy Frogs, and this dreadfull thunder. A repenting heart is more troubled at sinne, than at thunder and Frogs. It sees more filthinesse in sinne, than in Frogs or Toads, or what ever else can be presented more ugly to it.

A repenting sinner hath his eye upon God, and upon his Law. Hee sees the holinesse of God, that hee is a God of *pure eyes that cannot behold iniquitie, Hab. 1. 13.* Hee sees him a good, gracious, patient Father, and so it cuts him to the heart to have offended such a Father, and God. Hee looks upon the Law, and sees it to be *Holy, just, and good*; and this galls him to the heart, to have violated so holy and so pure a Law. Now wicked men, they looke wholly at the justice and wrath of God, at the curse of the Law, and so nothing troubles them but the feare of hell and death. If these might be avoided, the offending of an holy and good God, the violating of an holy and a good Law, would not a whit afflict or disquiet thē. Nay, it is remarkable in *David*, that though

though hee had upon *Nathans* message to him confessed his sinne, and *Nathan* upon his confession had pronounced the pardon of it; yet after this he cries out, *My sinne is ever before mee, against thee onely have I sinned.* Mark then, that even pardoned sinne, forgiven sinne, vexes and disquiets a true repenting heart. It pinches him, and disquiets him, though it be forgiven; it grieves him that hee hath so played the foole, and that ever he was such a beast to offend so gracious a God. When the Prodigals Father sees him comming a farre off, he runnes to meet him, shewes compassion to him, falls upon him, and kisses him. That kisse was the seale of his pardon, as if he had said, Behold, I forgive thee all thy sinne; as when *David* kissed *Abolom*, and *Esau* kissed *Jacob*, they both did it in token of full reconciliation. And yet for all this, see how the Prodigall speakes: hee sayes not, O Father, from the ground of my heart I unfainedly thank thee, oh how great is my Fathers goodnesse thus to pardon me, &c. but *Father I have sinned*

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against thee. I, but his Father had kissed him, and thereby testified that hee had freely forgiven him, what need he confesse his pardoned sinne? Why is he not rather in the confession of praise than in the confession of sinne? Oh no: A repenting sinner is so affected and grieved with the offence of God in his sinne, that though God have pardoned and forgiven it, yet hee cannot but mourne for it, and be afflicted with it, that so holy a Law hath beene broken by him, that so good a God hath been offended by him, *Psa. 25. 6, 7. Remember O Lord, thy tender mercies, remember not the sinnes of my youth.* If God remember mercy, hee forgets and forgives sinne. If God forget it, why doth *David* remember the sinnes of his youth? Yes, so will a true repenting heart doe. it will *remember* the sinne that God *forgets*, it will mourne for the sinne which God hath forgiven.

Now hereby may men try the truth of their repentance. *Pharaoh* can say, *I have sinned*, yet was hee not to bee trusted: and *Saul* can say so too, as well

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as hee, *I have sinned*: and Judas can say, *I have sinned*, as well as them both, and yet not a true penitentiary of them all. We may say as much, and make large confessions before the Sacrament too, and yet be farre from true repentance. Deale honestly: if thou be grieved indeed, what is it that grieves thee? sin, or smart. Such as is the object of thy griefe, such is thy repentance. As in the case of feare of sinne, so is it in the case of griefe for sinne. In the case of feare, *Augustines* saying is true, *He that feares hell, feares not to sinne, but to burne. But he feares to sinne, who so hates sinne it selfe, as hell.* To feare hell, is to feare burning, not sinning; he feares sinning, that dreds sinning as he dreads burning. It is so in case of griefe: he that is sorry because of hell, is not sorry because he hath sinned, but because he shall burne. He is truly sorry for sinne, that is more grieved for sinning than he is afraid of burning. If then sinne, meere sinne, without relation to hell, be that which doth disquiet us, and this be the thing that mainly troubles us, that wee have

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been

Qui Gehennas metuit, qui peccare metuit, sed ardere. Ille autem peccare metuit, qui peccatum ipsum sic ut Gehennas odit. August. ep. 144.

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been such beasts to offend God, there is a cause of great joy in such sorrow, it is an evidence of thy true repentance. But if dread of Hell, and the feare of being damned, be the thing that works this sorrow and griefe in us, there is little cause of comfort in such repentance. So may our repentance be tryed by the object of our sorrow.

2. Secondly, the *depth* and *greatnesse* of this sorrow, will serve to try the truth of our repentance. The sorrow of repentance is not a slight overly, superficiall griefe, but a *deepe* and an hearty sorrow. That as *David* speaks of that case, *Psal. 73. 21. Thus was my heart grieved*, or thus was my heart leavened; that is, his griefe was so great, that his heart was *leavened* with it. *A little leaven leavens the whole lump*, therefore *much leaven* doth it much more; his whole heart was sowed with the leaven of sorrow. Such is the griefe and sorrow of repentance; it is a leavening griefe that leavens the whole lump of the heart, it seasons and affects all the whole heart. Therefore the mourning
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of repentance is called a great mourning, *Zach. 12. 11. In that day there shall be a great mourning in Ierusalem. How great? as the mourning of Hadradrimmon, in the valley of Megiddo. As great as was the mourning for the untimely losse of Iosiah. How great that was, see 2 Chron. 35. 24, 25. So deep is the sorrow, and so great is the sorrow for sin in repentance. Yea it is a bitter mourning, Zech. 12. 10. And they shall mourne for him, as one mournes for his onely Son, and shall be in bitternesse for him; as one that is in bitternesse for his first-borne. A man that loses his first-borne, and his onely sonne, how bitterly mournes that man? Repentance mournes so bitterly, Peter went out, and wept bitterly; they be waters of Marah that flow from the eyes of repentance. Nay, though it be a bitter sorrow, which is for the losse of an only son, and the losse of deare friends; yet in repentance God looks for a greater sorrow than that is, which is for the death of dearest friends; therefore *Isay 22. 12. The Lord called to weeping, mourning, and baldnesse.**

baldnesse. God in speciall manner prohibited *baldnesse* in their mournings for the dead, *Dent. 14. 1.* *Tee shall not cut your selves, nor make any baldnesse betweene your eyes, for the dead :* and yet God that forbad it in mourning *for the dead*, calls for it in mourning *for sinne.* To teach how great our sorrow for sin should be ; that there ought to bee a greater sorrow in repentance for sinne, than of naturall affection for the losse of our dearest friends by death. It was a great sorrow that of *Dauids* for *Ammons* death, *2 Sam. 13. 36, 37.* *The King wept very sore, or with a great weeping greatly : and David mourned for his son every day.* He *wept* ; Hee *wept* with a *great weeping*, and with a *great weeping greatly* : and he *mourned daily.* Such is the sorrow of repentance, a deep and a daily sorrow, till *God* allay it with some answers of peace. Hence it is that it manifests it selfe with such outward expressions. The *Publican* smites upon his *breast*, *Luk. 18.* And *Ephraim* smites upon his *thigh*, *Ier. 31. 19.* And *Esera* rends his garment, plucks the hayre off

off his head and beard, *Ezra. 9. 3.* All but to testifie the deep and hearty sorrow for sinne. By this may men take a triall of their repentance. If thou hast had a leavened spirit, an imbittered spirit, and hast *lamented after the Lord, 1 Sam. 7. 2.* whom thou hadst lost by thy sinne, as thou wouldest have lamented after a deare lost friend; if thou hast been in the waters of *Marah*, the greater thy griefe hath beene, the greater cause of comfort hast thou in the truth of repentance. But so formall, so slight, is the sorrow of many hearts for sinne, that it is a cleere case they are strangers to repentance.

3. Thirdly, *a forsaking, an utter ejection, and rejection of all our former sinfull lusts and mayes, Pro. 28. Hee that confesseth and forsaketh.* Repentance not only confesses, but forsakes the confessed sinne, *Job 34. 32. If I have done iniquity, I will doe no more.* That is the language and the resolution of true repentance, *Ephes. 4. 28. Let him that stole steale no more.* True repentance makes men do as God did when hee repented him, *Gen.*

6. 6.

Post luctum pœnitentiæ non redeas ad peccatum, non iterum facias quod iterum planctas. Non est pœnitens sed irrisor, qui adhuc agit unde pœniteat. Bern. de modo bene vivendi.

6. 6, 7. *And it repented the Lord that he had made man on earth, and it grieved him at his heart : but that was not all, And the Lord said, I will destroy man, whom I have created, from the face of the earth, both man and beast, &c. for it repents mee that I have made them.* Nay, repentance in man goes further, one Noah found grace in the eyes of the Lord, and he was spared from the common destruction; but here, not one lust or sinne finds grace in the eyes of a man that truly repents, but all must be drowned in the flood of the teares of repentance. It is with a man that hath the griefe of true repentance, as it was with Nehemiah, Neh. 13. 7, 8. *I came to Ierusalem, and understood of the evil that Eliashib had done for Tobiah, in preparing him a chamber in the courts of the house of God, and it grieved me sore : but hee rests not there, but goes further, therefore I cast forth all the household stuffe of Tobiah out of the chamber. What should Tobiah do with a chamber there? therefore hee not onely outs Tobiah, but out goes all his stuffe too. So doth repentance,*

tance, when it considers all the evill that Satan and corruption have done, and how they have taken up chambers in the heart, that should be the house of God, it is *grieved sore*, and thereupon it outs Satan and all his stuffe; neither Satan, nor his stuffe shall be chambered there any longer. So doth repentance dispossesse Satan of the soule, as Christ dispossessed his body of him, *Mar. 9. 25. Thou dumbe and deafe spirit, I charge thee to come out of him, and enter no more into him*; so repentance casts Satan and filthy abominations out of a man, *that they enter no more*; they are cast out for ever. Teares of repentance are not only wetting but washing teares, *Isa. 1. 16. Wash you, make you cleane. Davids teares washt his couch, Psal. 6. and so much more washt himself. Baptisme is called the Baptisme of Repentance, Luk. 3. 3. In baptisme there is a washing away of sinne. And how is baptisme the baptisme of repentance, if in repentance there were not the doing away of sin. If a man could shed a sea of teares, yet if hee doe not drowne his sinne in that.*

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that sea, what were hee the better ? If a man should weepe his eyes out, yet if hee weep not his finnes out, to what purpose were it ? Wheresoever repentance is, there must necessarily follow this forsaking, and casting off our sins, because with true repentance these two things ever goe : first, an *abomination* and *loathing* of sinne ; the man that repents heartily, loathes his finnes by which he hath offended, *Iob 42. 6. I abhorre my selfe, and repent. Ezech. 20. 43. Yea shall loath your selves in your owne sight for all your evils that yee have committed.* Secondly, an *indignation* against sinne, *2 Corin. 7. What indignation ? Hosea 14. 8. Ephraim shall say, what have I to doe any more with Idols ?* Now that which a man loathes, and that against which a man hath an *indignation*, hee must needs put it and cast it away from him, see *Isay 30. 22. Thou shalt cast them away*, namely, their Idols ; and why so ? Because they loathed them, they were *as a menstruous cloth* ; and because they had *indignation* against them, *Thou shalt say unto it, Get thee hence.*

hence. So let there once be *abomination* and *indignation*, & there wil be a *casting away*. Try thy repentance by this consider what have thy sins, thy beloved sins beene; is thy drunkenesse with loathing and indignation forsaken? are thine oathes, uncleannesse, coverous courses, &c. with loathing and indignation abandoned? it is a good signe. But how idley talke they of repentance, who because they have blubbered out a few teares, thinke all is well, when yet they still live and lie in their sinnes, and hold them as fast as ever. The Mariners when they found out *Jonas*, yet faine they would have saved him, wondrous loath to cast him over-board. Many see their sinnes, and know them to be dangerous sinnes, but yet exceeding loth to shake hands with them, loth to throw them into the sea, but will rather adventure their owne casting away, than cast them over-board. Never deceive thy selfe; though thou hast sighed, cryed, prayed, beg'd mercy, yet if still thou live and goe on in thy sinfull courses, there is no truth of repentance in thee.

4. Fourth.

Nam qui
plangit
peccatum
& iterum
facit pec-
catum,
quasi si
quis lavet
laterem
crudum
qui qui
quanto
amplius
laverit tã
amplius
facit lutũ.
Bern. de
modo be-
ne viven-
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4. Fourthly, *A walking in holinesse and obedience, and bringing forth the fruits thereof.* Bring forth fruits meet for repentance. There is mention, Rom. 6. *Of fruits in holinesse*, and Phil. 1. 11. *Of fruits of Righteousnesse*, and Col. 1. 5. *Of fruits of Obedience*: Now such fruits are meet for repentance. *Bring forth fruits*, saith Saint Iohn, *meet for repentance*. It is a metaphor taken from trees transplanted, or grafted into other stocks. Before their grafting they bring forth fruit, but it is bitter and sowre fruit, wildings and crabs; but new sciences grafted upon those stockes, there is new fruit brought forth. A Pippin being grafted upon a Crab stock, the stock brings forth no more Crabs, but Pippins, a new and a good fruit. Such a change & renovation is there in repentance, it makes a man a new man, walking in newnesse of life, Eph. 4. 23, 24. *Be renewed in the spirit of your mind, and put on the new man.* How shall it appeare that this is done? Amongst other things by that, vers. 28. *Let him that stole, steale no more*, there is the former thing in the forsaking

forfaking of finne. But this is not all, there is yet more to bee done, *But rather let him labour, working with his hands the thing that is good, that hee may have to give to him that needs.* So that repentance not onely bindes the hands from *theeving*, but opens them to *gi-ving*. It makes a theefe become a mer-cifull man. It was the Churches sinne, *Can. 5. 3.* that when Christ knockt, and would have had her opened unto him, she neglects him, and puts him off with excuses. But afterwards *verse 4. Her bowels were moved for him, or in her*, her bowels made a trou-bled noife, sounded, and rumbled, that is, shee was exceedingly grieved and disquieted, that she had done so foolish ly. But that doth not serve her turne, to grieve for her fault, but shee will mend it too, and fals to doing of duty, *verse. 5. I rose up to answer to my beloved.* Many have their bowels move within them, but yet it will not move them out of their beds; they lye still, but *I rose up and open'd*, sayes the Church, and makes after Christ whom shee had

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foolishly neglected. Try thy repentance by it. *Sonne goe worke to day in my Vineyard*, sayes the Father in the Parable to his Sonne, *hee answered and said, I will not, but afterwards hee repented, and went*, Mal. 21. 28, 29. He repented, because he was not onely grieved for his former disobedience, but also because *hee went*, and did his Fathers worke in the vineyard. If thou doe the like, if thou so grieve for former disobediences, as that now thou fallest to thy Fathers worke, and fallest hard and close to it, then thou repentest. The contrary convinces men of impenitency. It is not *weeping*, but *working*, that must evidence repentance; we may see many *weepe*, but wee cannot see them *worke*; and all that repent must *turne to God and doe worke meete for repentance*, Act. 26. 20. Where no such worke of holinesse and obedience is, there is no turning to God, nor truth of repentance.

C H A P.

CHAP. XIII.

The Examination of Love.

COME we now in the next place to the Examination of Love. There is deceit and hypocrisie in love as well as in faith, *Let love, sayes the Apostle, bee without dissimulation, Rom. 12. 9. or without hypocrisie, ἁνυπόκριτος. 1 Pet. 1. 22. Vnto unfained love of the brethren, εἰς φιλαδελφίαν ἀνυπόκριτον, Vnto a love of the brethren without hypocrisie.* So that there may be hypocrisie in love, and a man may play the hypocrite in his love, as well as in the profession of his faith. God hates hypocrisie where-soever, as well in the second Table, as the first. And therefore requires sincerity in our love to our brethren, *1 Iohn 3. 18. My little children, let us not love in word, neither in tongue, but in deede, and in truth.* Men must have love in their tongues, and love in their words, but that is not all, men must have and shew love in their deeds. Love, that is

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all words and all tongue, and no deeds, is hypocriticall and dissembling love, *Iams 2. 15, 16.* There we finde love in words, a loving tongue, but where are the deeds? There is no loving hand, *Notwithstanding yee give them not those things, &c.* Love that hath a smooth and a kinde tongue, and yet hath a withered hand, shewes it selfe in no good deedes and workes, it is but a fained, & a dissembling love. It is no more than an hypocrite may doe. Nay, a man may have a loving tongue, and be like *Nephtali, Gen. 49. 21. Give goodly words, yea,* and may doe goodly deeds, not be wanting in outward actions and expressions; and yet for all this may play the hypocrite, and his love not bee without dissimulation. Therefore the Apostle yet addes one thing more, *Let us love in deede and in truth.* Therefore there may bee words, and tongue, and deeds, and yet no truth. And so long as that is wanting, be there else what there will, all is but hypocrisie; words, tongue, and deeds, may bee without truth, but truth will never be without them:

them; love will creepe where it cannot goe. That therefore the Apostle gives in charge to elder men, belongs to all, *Tit. 2. 2. That the aged men bee found in faith and charity.* It is not enough to be found in faith, but we must be found in love. As faith must be without hypocrisie, *1 Tim. 1. 5.* so must love, *Rom. 12. 9.* It is dangerous to bee rotten in the faith, it is also dangerous to bee rotten in our love. It therefore concernes a man as well to examine the truth of his love, as other graces. Men may doe much and goe farre in the love of Gods people, and yet not love them, as they ought to be loved.

First, they may hold an outward correspondency, with them in outward peace and neighbourhood, they may live quietly by them, and with them, be free from quarrels, suits, contentions, vexations, and oppositions against them, and in these respects may keepe faire quarter with them, and yet for all this not love them as godly people are to be loved. *Abimilech* and *Phicoll. Gen. 26. 28, 29.* desire to live peaceably and

quietly with *Isaac*, that there may bee an oath, and a covenant betweene them: But yet these being heathens, could not love *Isaac* as a godly man should be loved. They departed from him in peace, *Verf. 31.* Peace is one thing, and love is another.

2. Secondly, they may preferre, dignifie, advance, and honour them, and yet not love them as godly men should be loved. Besides Gods sanctifying graces, there are often times in Gods children other gifts of wisdom, prudence, learning, fidelity, skill and activity in secular employments. All which may gaine them great respect in other mens hearts. So *Pharaoh* honoured *Ioseph*, and we see his ground, *Gen. 41. 38, 39. 40.* So *Nebuchadnezzar* preferred *Daniel*, and we see his ground. *Dan. 2. 47, 48.* So *Laban* set *Jacob* over his flocke, and we see his ground. *Gen. 30. 27.* So many a Master loves a godly servant, not because he is a good man, but because he is a good servant. This is selfe-love, they love them, because they love themselves: such men are for their ends

ends of profit, advantage, &c. and for their turnes; and therefore out of a selfe-love, and selfe-respect, love and respect them. That their love of them is not for their godlinesse, appears by this, because though they were not one dram of grace and godlinesse in them, yet for their other abilities should they bee no lesse deere unto them, than now they are with all their graces.

3. Thirdly, they may magnifie them, highly commend and reverence them for good men, and yet not love them as godly men should be loved. *Abimelech* called *Isaac*, *The blessed of the Lord*, *Gen. 26.* *Herod* observed and revered *John*, *Mar. 6.* *The people magnified the beleivers*, *Act. 5. 13.* There were a great many that hated, opposed, and vilefied them; but yet among the *Jewes* there were some that were of a more tolerable and equall temper; and though they durst not goe so farre, as to *joyne themselves with them*, yet thus far they went, that when others reproached, scorned, and calumniated them, they

were ready to commend and pleade for them. They would haply thus speake, Well, you may say this and that, and speak your pleasure of them, but when you have said all that ever you can, yet we see they be very good people, very conscionable and good men, they are none other but what you and wee should bee. Here was *magnifying* of them, but yet not loving them as they should have beene loved, because as the Text sayes, *Of these no man durst joyne himfelfe to them.* All this arises not from love, but from the conviction of conscience, upon the sight of the lustre and beauty of their shining graces, and upon the experience of the integritie of their wayes. Conscience convinced cannot but open the mouth to give godly men an honorable testimoniall, in magnifying and reverencing them.

4. Fourthly, they may doe them many kind offices, curtesies, and favours, and yet for all this not love them as godly men are to be loved. *Feroboam may invite a Prophet to dinner.* The very

very *Barbarians* did shew courtesie unto them, *Acts* 28. 2. and yet were farre enough from this love. Humanity, civility, good nature, and good nurture, may carry men farre in this kinde.

5. Fifthly, they may as honour their loves, so desire their deaths, and yet not love them as godly men should be loved. *Balaam* desires the death of the righteous, and that his later end may be like unto his; and yet *Balaam* that faine would have cursed *Israel*, was farre enough from the love of a Saint. Many when they see a godly mans end, may speake honorably of him, and wish, Oh that my soule might rest with his, Oh that my soule might speed as his, for I am perswaded hee is in heaven; and yet all this while not love a godly man as a godly man should be loved.

6. Sixthly, they may honour the memory of them when dead and gone, and upon all occasions give them honorable testimonies for their piety, godlinesse, &c. and yet not love them as godly men should be loved. The *Pharisees*,

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rises, Mat. 23. built up the Sepulchres of the Prophets, and seemed to shew great love to their memorials; and yet if they had been alive, they would have dealt no better by them than their Fathers did. Thus much may be done, and yet love wanting; that love wanting wherewith a Saint is to be loved. For with such a love must a man come to the Sacrament, in which there is so speciall an exercise of the Communion of Saints. Since therefore all this is not enough, let us see then what it is that is required more, that our love may be such, as will qualifie us for the orderly receiving of the Sacrament. True love then to the members of Christ, to godly and gracious persons, may be thus knowne.

1. First, it loves them as Saints under the relatiō of brethren, because they be brethren, because they be sons of God the same Father, sonnes of the Church the same common mother, and members of Christ our elder Brother. Whē a man loves godly men, not because they be great, rich, learned, wise, because

cause they may doe or have done him a pleasure; but meerely because they have Gods Image upon them, in grace and holinesse, he loves them, as godly persons should be loved. When Gods grace in them is the ground, and Gods Image upon them is the Loadestone of our love, when we love them not because we love our gaine, respect, &c. but because we love God, and see them to be his, then is our love right, *1 Iohn 5. 2. Hereby wee know that wee love the children of God,* and love them as the children of God, bearing *Gods Image* upon them, when we love God. That is true love of godly men, when our love to them is grounded upon, and flowes from our love to God. On the contrary may it be said of many, that they love not the children of God. No, not love the children of God? Why, I love such and such a man, and you will not say but they are the deare children of God. I but by this wee know that men love not the children of God, when men love themselves, and seeke their owne
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base ends. It is one thing in some sort to love a man that is a child of God, and another to love him because he is a child of God. It is one thing to love a godly man, and another because hee is a godly man. A man may love one who is a Scholler and a Preacher, but yet not love him because he is a Scholler or a Preacher; nay, it may be hee could love him a great deale better if he were neither. The Apostle speaks of *love out of a pure heart*, 1 Tim. 1. 5. And Saint Peter of *loving the brethren with a pure heart*, 1 Pet. 1. 22. When love is pure, it is true. Then it is pure love, when it springs from no other Fountain but the loveliness of Gods grace and Image, in those whom we love.

2. Secondly, true love to the children of God, and to Saints; it loves such above all others, the best of all others, 1 Pet. 2. 17. *Honour all men, love the brotherhood*. There is a love, and a respect to be given to all men, according to their relations, worths, qualities, &c. but yet true Christiã love bestowes its *Beniamins* portion, the specialty, and choise

choise of its affection upon godly ones. It loves a godly religious man better than a learned man; and the more godly a man is, it loves him the more. *Do good to all, but especially to the household of faith, Gal. 6.* So love all men in their order and degree, but let your brotherly love; your heartiest and sweet affections, be towards such as are brethren. *Love the brother-hood* A love of the brother-hood must be a brotherly love, a love as to brethren. In a Family, a man loves all the servants, but yet hee beares a more speciall neerenesse and deerenesse of affection to his brethren, than to servants, *1 Pet. 3. 8. Love as brethren.* We reade of a young man, *Marke 10.* that came running to Christ, and enquiring how hee might inherit eternall life. And wee reade of *Lazarus* whom Christ raised from the dead, *John 11.* It is said of both, that *Christ loved them:* of the rich young man, *Mar. 10. 21.* *Then Iesus beholding him, loved him:* of *Lazarus, John 11. 3.* *Lord, he whom thou lovest is sicke.* Now the young man was a *Pharisee*, onely he had some candour and

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and ingenuity in him, more than usually was in Pharisaicall spirits, and so far Christ loved him, shewed loving respect and carriage towards him. But now *Lazarus* was a godly and an holy man, and therefore Christ loved him with a more specialty of affection. Hee loved the one as a morall faire conditioned man, that had some good desires and inclinations towards good; but he loved *Lazarus* dearly, and intirely, as a godly and a good man, with such specialty of affectiō, that it was enough to know him without his Name, by Christs love to him; *The man whom thou lovest*. By this try the truth of thy love: Whom lovest thou best? Have the best men the best of thine affection? Are those dearest to thee, who are dearest to God? the best evidence that can be of the truth of thy love. But this proves many to want their love, & that they love not the godly as godly men should bee loved, what ever their professions and protestations of love bee. For let it bee granted that they love them, yet let it be enquired whom they

they love best, to whom their hearts and affections are closest knit. Looke upon those that are deepest in their affections, and judge whether they bee at the best, more than morall and civill; and whether those that bee godly and religious have halfe that affection and love that meere civill persons have. Thou dost not love godly men best, therefore thy love is hypocriticall; thou lovest a morall man better than one that is religious, therefore thy love is with dissimulation.

3. Thirdly, true love loves as the *Colossians* did, *Col. 1. 4. It loves all the Saints.* Where grace is the ground of love, where euer grace is, there is love, as fire still followes the fuell. Grace hath the same beauty in all; and if grace be the attractive of affection, it drawes affections to all in whom it is. The love that is amongst Gods Saints is compared to the oyntment that was poured upon *Aarons* head, *Psal. 133. 2. It was powred upon his head,* but it rested not there, *it ran also downe upon his beard,*
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may, it ran downe to *the skirts of his garments*. So the love that is among the Saints, it diffuses it selfe to al the members of Christ, it runs not onely upon the *head* and *beard*, but upon the *skirts* of the garment, to the very lowest and meanest of Gods people in whom there is grace. It excludes not any whom God hath received, *Rom. 14. 3.* despises not any *whom God hath chosen*, *James 2. 5. 6.* *Love the brother-hood*, sayes Saint *Peter*. He doth not say, love a brother, or such of the brethren, but *love the brother-hood*, the whole fraternity, society, and company of the Saints, the whole broode and brother-hood of Gods people. Try thy love by this. He that loves a godly man for his grace, that hath no other thing to commend him, neither friends, nor riches, nor credit, nor profit, that can love poore godlinesse, as well as rich godlinesse, that can love grace in rags, as well as in robes, in russet and leather, as well as in filkes and velvets; such a love to all Saints is a good evidence of truth of love. But when men love onely some
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great and rich ones that have grace, & regard not meaner ones though gracious, it is a signe that it is not true love. Yea, it is a blameable errour in many, that though their love be indeed to the godly, yet it is with a kind of confinement only to some as worthy of their communion and affection. It is not to bee denied, but that a man may love some godly men more thā other some. Christ himself had his *belovéd Disciple*, and wee shall finde that thrice Christ shewed some speciality of favour and affection to three of them above the rest, *Luke 8. 51. Hee suffered none to goe in, save Peter, James, and Iohn, Luke 9. 28.* In his transfiguration hee *tooke up with him onely Peter, James, and Iohn.* And in his agony when he sequestered himself from the rest of his Disciples, yet hee takes these three along with him, *Mat. 26. 37.* But yet such a confinement of our affection to some choise ones, as goes with a contempt or plaine neglect, and exclusion of others of meaner abilities and graces, is an unwarrantable thing, such as will not be al-

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lowed by this signe of love now instanced in.

4. Fourthly, true love loves and delights in the fellowship and society of the godly. *Love the brother-hood* sayes S. Peter. Hee doth not say, love the brethren, but love the brother-hood, that is, as some expound it, the *fellowship of the brethren*, and so our former translation reads it, *Love brotherly fellowship*. Brother-hood implyes sometimes fellowship; *Zech. 11. 14. I will breake the brother-hood betweene Judah and Israel*. The naturall relation betweene them could not be broken, but their mutuall society and fellowship should be broken; they should be divided and disperfed each from other. So then, they that love the godly, love their brother-hood, their company, their conference and communion with them. This evidenced the truth of *Dauids* love, *Psal. 16. 3. All my delight is in the Saints on earth*, My delight is in their company and conference. Many in the world magnifie the Saints in heaven; yea, some over-magnifie them, whilest

whilest they would give divine worship to thē, but in the meane time make little account of the Saints on earth, nay, hate them, imprison, kill, and burne them, *Apoc. 13. 7.* but *David* delights in the *Saints on earth. Ps. 119. 63.* *I am a companion of all them that feare thee, and of them that keepe thy precepts.* Try then, where lyes thy delight? What is the company and society thou affectest? if it bee the society of the godly, thy love is to them. But this discovers the hypocrisie of many mens love. They doe love godly men with all their hearts. But yet examine who be their companions, and marke who they be in whose society they delight, and are they such as are godly and religious? Take they not more delight in the fellowship of drunkards, vaine and frothy persons? Is not Godly company the most irksome, wearisome thing in the world to them? What can cleare it more, that men love not the godly? It may be thou commendest them, and speakest all good of them; but if thou joyne not in society with them, thou

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doest but as those before spoken of, *Acts 5. 13.* They gave the beleevers good words, but *they durst not joyne themselves unto them.* It may bee thou speakest not against them, not because thou lovest them, but because thou lovest thy self, that they may not speak against thee. It may be thou speakest well of them, and all because with good words thou wouldest buy good words againe. This is love in *word*, in *tongue*, but not in *deede* and in *truth*. Looke where thy delight and company is, there is thy love.

5. True love is hardly angred, easily pleased. *Hardly angred*, *1 Cor. 13. 4.* *Charity suffers long*, *Vers. 5.* *It is not easily provoked.* It will suffer long, and beare much, ere it will breake. It may be provoked, but not *easily*. *Easily pleased*, *1 Cor. 13. 4.* *Charity is kind*, *Iames 3. 17.* *The wisdomethat is from above, is gentle, easie to be entreated.* *God is love* (sayes the Apostle) *1 Ioh. 4. 8.* *And God is slow to anger*, *Psal. 103.* *He suffers long*, *Exod. 34. 6.* *He is not easily provoked.* And he is *easily reconciled*, *Psal. 103. 9.* *Neither will he*

he keepe his anger for ever. Nay, not only easie to be intreated, but he intreats and beseeches us, the offending parties, to be reconciled, 2 Cor. 5. 20. Now what makes God so *slow* to anger, so *quicke*, so *easie* to be appeased? Because God is *love*. It is the nature of love so to be, and love is his nature. The Apostle presses Christians to two special things Col. 3. 13. *Forbearing* one another, and *forgiving* one another, if any man have a quarrell against any. I, but these bee hard things to be done, how shal a man come to be able to doe these things? Therefore the Apostle teaches us a way how to doe it in the very next vers. and words, *And above all things put on charity, which is the band of perfectnesse*. The way to do these things, is to get charity and love. Marke then the nature of love. It is not easily provoked, it is hardly angred, it is a *forbearing* grace. It is easie to be pleased. It is a *forgiving* grace. It is hardly angred, because it *forbeares*. It is easily pleased, because it *forgives*. Love is a *forbearer*, and a *forgiver*. Try thy selfe by this. If thou art exceeding

loth to be provoked, sufferest much, and sufferest long, and art willing to beare, till the number and weight of the burthens grow so heaue and unsupportable, that thy back is ready to break before thou complaine. If thou art willing to swallow injuries & wrongs one in the necke of another, so long as they are swallowable, that they would not choak or poyson thee, if thou shouldest offer to swallow any more (for no charity binds a man openly to wrong himself) such forbearance argues that thou hast put on charity. If offences be given thee, and wrong, grosse wrong done thee, yet if thou canst readily, chearefully, willingly, & cordially forgive, it is a good signe of true love. But how far are many frō the truth of this grace in their hearts, who are easily off the hookes, and presently provoked, & all to pieces upon a small offence given; nay, it may bee upon no offence given at all, only upon an accidentall slip, or a faile in a formality and complement. No forbearnce argues small charity. As farre are they from love that art of
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implacable, irreconcilable spirits; once lost, and lost for ever, whom no kindnesse can overcome, whom no satisfactions can appease, nor no wisdom can set in joynt againe.

Quest. But what if a man have done mee wrong, and divers waies injured mee by offensive carriages; whether am I bound to forgive him or no, he seeking no reconciliation with mee? Am I bound to forgive, where forgiveness is not sought, and must I stay from the Sacrament because I have not forgiven one that wrongs mee, and seeks not peace?

Ans. In forgiving of an offender there be three things.

1. The letting fall of all wrath, malice, and desire of revenge.

2. The testification of forgiveness. A solemne profession of remission.

3. The re-acceptance, and re-admission of an offender into former societie, communion, and familiar converse.

For the first. A man is bound to forgive in that respect whether the party offending aske forgiveness, or ask it not. A man must so forgive, as that hee must beare no malice, nor nourish any thoughts of revenge. For though mine adversary sinne in his obstinacie, yet his sinne will not warrant mee to sinne in malice, and thoughts of revenge. If mine enemy will not doe that which belongs to him, yet I may not doe that which belongs to God. Therefore for matter of revenge, and malice, we must alwaies forgive: and unlesse a man doe so forgive as to let fall all malice and thoughts of revenge, he sinnes in coming to the Sacrament.

For the second. Our Saviour gives a rule, Luk. 17. 4. *If he trespass against thee seven times in a day, and seven times in a day turne againe unto thee, saying, It repents me, or I repent, thou shalt forgive him.* He doth not say, *If thy brother offend against thee seven times, thou shalt forgive him seven times: but if hee say, I repent.* Whether hee say so, or not, I must forgive him in regard of
malicious

malicious and vindictive thoughts. But I am not bound to testifie my forgiving him, and to say to him, *I forgive thee*, unlesse he say, *I repent*. To forgive is one thing, and to say I forgive & make a solemne profession of remission is another.

For the third. A man is not bound in that particular to forgive till just satisfaction be given. Satisfaction being duly given, I must forgive so farre, but satisfaction obstinately denyed, I may refuse society & fellowship with him. Religion binds not to receive an enemy into bosome communion: now so long as hee stands out in his enmity, he can be interpreted to be none other, so long as he sayes not, *It repents him*: yea, and though a man doe not forgive in these two causes, yet may he with a good conscience come to the Sacrament. And therefore marke how our Saviour speakes. *Matth. 5. 23, 24. If there thou remembrest that thy brother hath ought against thee, goe thy waies and bee first reconciled, &c.* Hee doth not say,

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say, If there thou remembrest *that thou hast ought against thy brother.* Thereby shewing that the barre is against the party delinquent, and that a person receiving injury and wrong, so hee comes without malice, and forgive in the first respect, is not debarred Gods ordinance, though he remit not in both the last, just satisfaction not being tendered upon wrong done.

6. Sixtly, true love loves fervently; *fervent* love, and *unsained* love are joyned together, 1 Pet. 1. 22. True love will abound and increase more and more, 1 Thes. 4. 10. *Ye love all the brethren, but we beseech you that ye increase more and more.* It sets it selfe no stint nor bounds, it is ready and willing to give and take all occasions, for increase and confirmation; As fire is not onely ready to kindle, when blowne, but ready to catch of it selfe any combustible matter being ministred. True love hates all hypocriticall reservations, and lets out it selfe to the giving and imbracing of all opportunities that may prove incentives to it. Thereby try and

and examine the truth of thy love. A spark will kindle to a flame if it be true. But this one thing discovers a great deale of hollow-hearted hypocriticall love in the world. There bee that for their turnes and ends can doe more, and dispense further than they will for God and his Commandement: if God & his Commandement, & coales heaped upon their heads, call for the letting fall of their stomack, they cannot stoope to it, nay, with scorne and pride of spirit, reject tenders and offers of love. But if some end of their owne to be compassed, or turne of their own to be served, then they can make a shift to make some shewes of love and desire of friendship; but yet with resolutions to keepe a faire distance, that there shall never be an intire knitting, and mutuall closing of affections; and therefore set themselves bounds, and a stint, beyond which they are resolved never to passe. They will not be wanting in common courtesies, civill correspondencies, but yet for intirenesse, and inti-

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mate familiarity, will be sure to blocke up the way thereto, by affected distances, and reservations of themselves. They will be pardoned for familiarity, that is more than needs. A carriage faire to the worlds eye, that the world shall not see but all is well, they will frame to, but further they resolve never to goe. Surely they were as good say, they will play the hypocrites with men, and that their loves shall be with dissimulatiō. For love which sets it self bounds & barres, beyound which it wil not step, that love steps not beyond hypocrisie. That love which will not kinde, which will neither be blowne to a flame, nor take flame, it is love dissembled. True fire, though it be never so little a spark, may be blowne & brought to a flame; but all the blowing in the world will never make painted fire burne. Such persons are like *Salomons silver potsheard*. *Prov. 26. 23 Burning lips and a wicked heart, are a potsheard covered with silver drosse.* What ever faire-silverly shewes they make, they are

are potsheards slubbered over with
drosse. Such love as is not fervent,
is fained. So much for the examinati-
on of love.



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CHAP. XIII.

The Examination of Obedience.

THe last thing whose truth is to bee examined, is *Obedience*. There is deceit in obedience, and much hypocrisie may bee in it. *Saul* glories in his obedience, *1 Sam. 15. 13. I have performed the commandment of the Lord. Behold, I have obeyed God.* Yea, after *Samuel* had pinched him with so close an answer, he still stands to it, *vers. 20. Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me.* And yet *Samuel* charges him still with rebellion and disobedience, and leaves him not till he makes him confesse his sinne. So ready are men to deceive themselves in their obedience to God, as if their obedience were good & acceptable, when their is no such matter. Men will not bee borne downe but that they are obedient people to God, *I have performed the commandment of the Lord, behold I have obeyed God, sayes Saul,*

Saul, and so say many as well as hee, as farre from it as was hee, but as *Samuel* there convinced *Saul*. 1 Sam. 15. 14. so may men bee convinced of disobedience. *What meanes then, saies Samuel, this bleating of the sheepe in mine eares, and the lowing of the Oxen which I heare.* There was not an Oxe that lowed, nor a sheepe that bleated, but openly, and loudly, proclaimed *Saul* a disobedient person. So men say they doe obey God, and they are wronged to be charged with disobedience. But what then meanes the bleating and the lowing of their oathes? what meanes then the neglect of God, in the publike ordinances? in their private families? what meane their Lords-day profanation? what meane their whoredomes, drunkennes, and other not bleating, not lowing, but crying, loud-crying finnes, in the eares of God and man?

It is needfull therefore that men examine their obedience, whether it bee such as is required in him that will bee an orderly Communicant. True obedience then may bee knowne by these things:

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| 1. <i>The Grounds</i> | } of it. |
| 2. <i>The End</i> | |
| 3. <i>The Properties</i> | |

The Grounds of obedience are 3.

1. First, the ground of true obedience is the *authoritie* and will of God. Gods will is, that such a thing be done, and his power is soveraigne and absolute to command, so as whatsoever he commands it must be done, because he commands. Therefore we shall finde, *Levit. 19.* that in that one Chapter this one reason, *I am the Lord*, is used thirteene severall times. The meaning wherof is this; such & such cōmandements I enjoyne you, if you will know the ground why you should obey them, this is the ground, *I am the Lord*, a God of soveraigne power and authority, and my will it is such things be done. And therefore it is that Gods will is brought in Scripture, as the reason of the obedience that is required. *1 Thess. 4. 3. For this is the will of God even*

even your sanctification. So 1 Thess. 5. 18.
1 Pet. 2. 15. The ground therefore of all
obedience must be the will & command-
ment; that if a man be asked a reason
of his obedience, why hee doth this or
that, hee may bee able to say, I see it is
Gods will & commandment it should
be done, and because it is his will; there-
fore I do it. This was the ground of Da-
vids obedience. Psal. 119. 4, 5. *Thou hast
commanded us to keepe thy precepts dili-
gently, oh that my waies were directed to
keepe thy Statutes.* His desires were ex-
ceeding strong to give God obedience
in keeping his statutes, and the ground
of it was, *Thou hast commanded.* That on-
ly and properly is obedience which is
done *Intuius voluntatis*; by looking at
Gods will, by having a respect or an eye
to Gods commandment, Psal. 119. 6.
and doing it because it is his will. Looke
as it is in the case of faith, so it is in the
case of obedience. Then a man beleeves,
when the ground of his faith is onely the
Word of God; hee beleeves onely be-
cause it is the Word and will of God
he should beleeve. If a man beleeve

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such a truth because hee hath good arguments and reasons for it, by which he is led to beleeve it, this is *science*, but not *faith*. Thus is it in obedience, to do things commanded upon other grounds than the commandement, is not obedience. Suppose a man doe the same thing that God commands, and yet know not that God commands it, this is no obedience: or if a man doe know that it is commanded, but doth it not because it is commanded, neither is this obedience to God; for as *where there is no Law, there is no transgression*, so where there is no knowledge of a Law, there is no obedience. In all true obedience there must bee a knowledge of, and an eye to the will of God, *Rom. 12.2. Proving what is the will of God*, that is, searching and trying, and so allowing the good and exceptable will of the Lord, *Ephes. 5. 17. Understanding what the will of the Lord is*. Both which places imply thus much, that that onely is obedience indeede, which is done upon the knowledge and conscience of being Godswill. To doe that which
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is Gods will, and not to doe it because it is his will, is not obedience. By this may a Man try his obedience. If thine heart can sincerely witnesse that the ground of thy obedience and all thine actions therein, is Gods will, that thou seeest it is his will to have it done, and because it is his will thou dost it, such obedience is upon the right ground. But by this may the unsoundnesse of many a mans obedience be discovered. Some men come duely to publike duties of Gods worship and service; but what is the ground? Is it the will of God, or the law of Man, or the talke of the World, that brings them thereunto. Many a man is diligent in his calling, followes it close, & it is a thing commanded of God so to doe. But if a man doe it, not because Gods wils it, but because desire of gaine carries him on, or necessity of maintenance forces him thereto, this is no obedience to God; but obedience to his covetousnes, or obedience to his necessities, which call upon him for diligence and painefulnesse,

2 Second ground of obedience.

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The grace of faith. True obedience must spring and flow from faith. Saint Paul speakes, *Rom. 16. 26.* *Of the obedience of faith*, that is. that obedience which in beleeving wee give to God. But yet in a larger sense, all obedience may be called the obedience of faith, because by it wee give God that obedience we give him. *Heb. 11. 8.* *By faith Abraham obeyed God.* Faith quickens and enables to obedience, so as without it wee can give God no obedience. Therefore *Rom. 3. 3.* *Faith stablishes the Law*, because it is faith that helps a man to performe all the obedience hee performs to it. Faith is the ground of obedience thus :

1 First, a man must first beleeve what the will of God is, before hee will goe about to yeeld it any obedience,

2 Secondly, all obedience flowes from a mans laying hold on the covenant of grace. In that covenant God articulates with us, and binds himselfe to enable to obedience, *Ez. 36. 37.* Now this covenant must be laid hold on for ability and strength to obedience, before a man

man can obey God. It is true in obedience to every Commandement which is spoken of the fourth, *Isay 56.4. That keepe my Sabbath, and take heede of my Covenant.* In the Covenant there is promised strength unto obedience; and this covenant being taken hold on, strength to obedience is given. Now that which layes hold upon the covenant is faith, which from the covenant fetches ability to obedience.

3 Thirdly, Christ is the principle of all spirituall life and activity, *Iohn 15.5. Phil. 4. 13.* Christ must first dwell in a man before he hath strength in the inner man, *Ephes. 3.16,17.* Now all vertue to be fetcht from Christ, must be drawne out of him by faith. And he by faith dwelles in us, *Ephes. 3. 17.* No obedience, till wee have Christ effectually working in us, and quickning us by his spirit; and no Christ but by faith. By this then a man may try the truth of his obedience. If it be fruit coming from a root of faith, it is good fruit. *I beleevd, therefore I spake, Ps. 116.* So if thou canst say, *I beleve, therefore I pray, and doe*

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God service, *Iob 9. 38.* He said, Lord I beleeve, and he worshipped him. I beleeve, therefore I sanctifie the Lords day, I beleeve, and therefore I doe duries of obedience; then is thine obedience true fruit of Paradise, because it growes upon the tree of life. But if thine obedience arise from a root onely of mortality, it is but hedg fruit.

3. Third ground of obedience, is the true love of God and Christ. Indeepe obedience must not be upon constraint; but in one sense it is by constraint, yet by the *constraint of love*, *2 Cor. 5. 14.* For the love of Christ constraines us. Love hath such an active power that it constraines us to obedience; not onely that love which Christ beares to us, but which we beare to him. Obedience to God must be filiall obedience, *1 Pet. 1. 14.* As obedient children. Now the obedience of a son to his Father flowes from love. The love of his Father sets him on worke, to doe what his father commands. The good son in the Vineyard, *Mat. 21.* When his Father bid him goe worke in his Vineyard, he at first said, I will.

will not, but afterwards hee repented,
and went and wrought in the Vineyard.
Now what was it that made him obey
his Father? his Father promised no
wages if he would go worke, nor threat-
ned him any evill if hee did not worke,
but there was onely a bare command,
*Mat. 21. 28. Sonne goe worke to day in my
Vineyard:* here are neither wages pro-
mised, nor anger threatned, and yet hee
went. It was neither hope of wages,
nor feare of punishment, that carried him;
but meereley a sonlike love, & the dutiful
affection hee owed to his Father, that
wrought upon his heart, and constrain-
ed him to goe, though at first hee re-
fused it. And such is true obedience un-
to God. Love unto God is the weight
that sets the wheelles on going, *Ioh. 14.
If ye love me, keep my commandments. 1 Io.
5. 3. This is the love of God, that we keepe
his commandments.* Try we our obedi-
ence by this. What is it that moves to
obedience? If thou canst plainely say,
as the servant, *Exo. 21. 5. I love my Ma-
ster, I will not goe out free;* so, I love my
God, I will not sweare, &c. I love my

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God, therefore I will yeeld him a careful obedience. If love be the weight & the oyle that makes the wheelles runne, thine obedience is such as it ought to be. But this discovers a great deale of false obedience. Some men yeeld obedience for the love of themselves, the love of their credit. Such was the Pharisees obedience, in their almes, prayers, & fastings, only to purchase credit with men. Such is a civill mans obedience, whose obedience is onely to such commandements, and only to such branches of those commandements, the breach whereof would blemish his reputation, & blurre his credit in the world. Some yeeld obedience, and work in the Vineyard for their penny, such as doe all they doe with a conceit of binding God to them; and bringing him into their debt. Some againe yeeld some obediedce neither for love, nor wages, but for meere feare; for feare either of the penall lawes of men which fence any commandement of God, or for feare of a greater measure of wrath in Hell. None of all these is filiall obedience rising from love: These

These are *obedient workemen, obedient slaves*, that dread the whip, but not *obedient children*. It is love to the Father, not wages from the Father, that is the ground of a childs obedience. The sonne of a poore man that hath not a penny to give, or leave him, yeelds his father obedience as cheerefully as the sonne of a rich man, that looks for a great inheritance. If there were no heaven, Gods children would obey him, and though no hell, yet would they do their duty. So powerfull doth the love of their Father constrain them.

2 Secondly, the end of a obedience that is obedience indeed, is the honour and glory of God, 1 Cor. 10. *Whatsoever ye doe, let all be done to the glory of God.* John 15. 8. *Herein is my Father glorified, that ye bare much fruit.* The maine end that true obedience propounds, is the glory of him that commands. When Christs people give him obedience, it is the setting of the crowne upon his head, what makes him more a King than obedience, Cant. 3. 11. *Behold King Salomon with the Crowne wherewith his mother*

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mother crowned him. Now this is the maine end of right obedience, that the Crowne may bee set on Christs head, that it may bring him in the honour of the King, the crowned King of the Church, *Phil. i. 11. Filled with the fruits of righteousness, which are unto the glory and praise of God.* Let every man examine his owne heart, what his end is in his obedience. If wee have any other maine end but Gods glory, it makes it obedience to our end, and not to God. How many yeeld that obedience they doe, not to set the Crowne on Christs head, but to set the Crowne upon their owne heads. So doe Hypocrites that seeke their owne praise, and credite, or profit; so doe all specially that doe any thing with a conceit of meriting at Gods hand. Such obedience as hath squint respects at base and by ends, is in Gods sight as base as the ends it lookes at.

3. Thirdly, *the properties of obedience,* And they are these:

1. First, true obedience to God must bee universall. And that in a three-fold respect.

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1. In regard of the *subject* or person that yeelds obedience, hee must doe it with the strength of his whole man, and all the faculties thereof, *Psal. 119. 4. To be kept exceedingly. Psal. 103. 1. All that is within me.* And thou shalt love the Lord thy God *with all thy heart, &c.*

2. In regard of the *object*, and of the commandements to be obtained. They must be all obeyed, *Deut. 6. 25. Psalme 119. 128.* The obedience to bee given to God, is a *fileall obedience*, *1 Pet. 1. 14.* Now filiall obedience must bee universal, *Col. 3. 20 Children obey your parents in all things, for this is well pleasing unto the Lord.* It is not well pleasing to God, when children will obey their parents onely in what they think good. This is to yeeld obedience upon courtesie, and not upon duty. See what a filiall obedience the sonnes of *Ionadab* gave their father, *Ier. 35. 8. 10. In all that he hath charged us. According to all our father commanded.* It was but an homely businesse that *Kish* sent *Saul* about, all considered. *Kish*, a man of great substance, *A mighty man of power, 1 Sam. I.*
And

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And *Saul* his sonne, a choise yong man, and a goodly, not a goodlier man amongst all the children of *Israel*, and yet his father sends him with one of his servants to seeke the *Asses*. And though it were but a meane service, yet *Saul* yeelds him obedience. Our obedience to God must bee a chil-like obedience; a child like obedience is universall to all commandements without exceptions, dispensations, and reservations. Here *Saul* failed, 1 *Sam.* 15.

3 In regard of *all time*. Obedience must not be for some times, nor for a time. Not for sometimes, to be sometimes on, and sometimes off, but it must be a constant, serled, even course of obedience, that Gods looks for. Some men have their fits of goodnesse, and have their good dayes, as men in an ague, but are fickle and loose hearted, hold not their hearts close to God and good duties. Thus is that obedience which the Scripture calls *walking with God*. Some take a turne or two with him, goe with him three or foure steps; but that is not walking with him. Walk-
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ing with God, implies a settled even course of obedience to him. Neither must obedience be for a time, but it must bee continuall to our lives end, *Luke 1. 75. All the dayes of our lives.*

2 Kings 17. 37. Hee shall observe to doe for evermore. Phil. 2. 8. Christ became obedient unto death: that is, as Beza expounds it, Vnto his dying day: not onely obedient in his death: but Christs obedience as it begun at his incarnation, so it continued to his dying day on the crosse

2 Secondly, true obedience is prompt and present, and ready, speedy, without shuiking & hucking, without delayes & consults, Ps. 119. 60. I made hast, and delayed not. Mar. 1. 18. And immediately they forsooke their nets, and followed him. Zech. 5. 9. They had the wind in their wings. Wings, and wind in their wings, to note, as Iunius observes, their readinesse in their obedience. Thy will be done in earth as it is in heaven: The Angels in heaven are exceeding ready and speedy in their obedience, and therefore mention also is made of their wings. It was Lots fault to linger, Gen. 19. 16.

There

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There be that say they will repent, and they will reforme their waies. Obedience makes hast, delayes not. Where there bee delayes, where there is leade in the heeles, or the wings bee pluckt, or clipt, where men put off obedience to the time to come, they may justly question the truth of their obedience.

3. Thirdly, true obedience is free, willing, unconstrained, *Psal. 110. 3. Thy people shall come willingly, Psal. 40. 8. Then I said, loe I come to doe thy will.* Obedience is not *ἐκ νότου*, 2 Cor. 9. 7. nor *ἐκ ἀνάγκης*, not grudgingly, or of necessity, not sad, nor forced; but *Col. 3. 23. ἐκ τοῦ κυρίου*, and *Rom. 6. 17. ἐκ καρδίας*, from the soule and the heart. His commandments are not grievous, 1 John 5. 3. To wicked men the word of the Lord is a burthen, *Ier. 23. 33. Cords and bonds, Psal. 2. 3. Yokes & bonds, Ier. 5. 5.* Now according to all these things frame Articles, and Interrogatories, and put thy conscience to examination. This in briefe may suffice for the triall of the truth of grace.

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CHAP. XV.

The growth of Grace, and our wants, examined.

THe second thing to bee examined followes, the *growth of our graces*. It is a point that concernes a man at all times to looke to the *growth* of his Grace, as that which must evidence the *truth* of it : for where there is no growth of Grace, there is no truth of Grace. True Grace is growing Grace. There is a *growing in knowledge*, 2 Pet. 3. 18. A *growing in wisdom*, Luk. 2. 40. A *growing in faith*, 2 Thes. 1. 3. All true grace growes. There bee counterfeit and false graces, and this is a maine thing that differences true and counterfeit ones : True grace growes, counterfeit grace growes not. There is a great deale of difference betwene a true Tree, and a pictured Tree, betwene a true child, and the statue or Image of a child. A true child growes, but the Image growes not, it is no taller nor bigger at a hundred

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dred yeeres end, than it was the first day it was made. Where there is truth of grace, there is life of grace, and life will put forth it selfe and cause a growth, as wee see in living Trees, and living men that are not yet come to the fulnesse of their growth; they grow because they live. And to shew that true grace growes, wee shall finde in Scripture severall ages of Christianity and religion, which are the severall degrees of spirituall growth, the severall degrees of the growth of a Christian: ye have,

1 *His conception*, and the forming of him in the wombe *Gal. 4. 19.*

2 *His birth*, 1 *Pet. 1. 23.* 1 *Pet. 2. 2.*

3 *His child-hood*, 1 *Cor. 3. 1, 2.* *Heb. 3. 13.* 1 *Iohn 2. 13.* *His infancie.*

4 *His well-growne age, or youth*, when hee is past the spoone, 1 *Iohn 2. 13.* *Young men.*

5 *His full growne age*, *Ephes. 4. 13.* when he comes to mans estate, *Heb. 5.*

6 *His old age.* *Manson*, an old Disciple, *Acts 21. 16.* when a man is growne a gray-headed experienced Christian, 1 *Ioh. 2. 13.* when men be grown *Fathers.*

Such

Such as *Pſ. 92. 12, 13, 14.* All to ſhew, that where there is grace in truth, there will be growth. And therefore it concerns us at all times to try the growth of our græce. But though at all times it concernes us to examine the growth of grace, yet in ſpeciall manner doth it concerne us before wee come to the Sacrament. As the Sacrament of Baptiſme is the Sacrament of our new birth, ſo is the Sacrament of the Lords Supper, the Sacrament of our ſpirituall nutrition and growth. And therefore is this a reaſon why Baptiſme is but once; but the Supper is often adminiſtered and received, becauſe a man is borne but once, but after hee is borne, he ſtands in need to be fed often for his nourishment and growth. And ſpirituall growth is a maine end and fruit of this Ordinance. What makes the body grow more, than the uſe of food, in eating and drinking? In the Supper there is proviſion of ſpirituall foode to make us grow. So that in this reſpect I may allude to that, *Zech. 9. 17. How great is*

his goodnesse, and how great is his beauty? corne shall make the young man grow, &c. Gods goodnesse is great in the Sacrament; hee gives bread and wine, and with them, to every faithfull receiver, the body and bloud of his Sonne; that by the bread of his flesh, and the wine of his bloud, he may cause Christians to grow. So that it concernes us much to examine our growth, that we may know what good our former receiving hath done us. It is a great helpe to our profit in receiving the Sacrament, to examine our selves how wee have profited formerly. Then may we know whether we have profited, when we know whether wee have growne. Such and so much as is our growth, such and so much is our profit. And when we finde that we have profited, then may wee comfortably still expect the like blessing upon our use of the Ordinance. A man must needes goe with little cheerefulnesse to to the Lords Table, when he knowes not whether he shal get any good by going, or not. That man that knowes not
whether

whether ever hee have received any good or no, by his former receiving, can have little hope of receiving any good by his future receiving. But when a man sees hee is growne by the use of the Ordinance, then hee must needs go full of hope to the Ordinance. The way to know a mans growth, is examination, and that by the signes of growth. And they be these:

I First, *spirituall strength*. The more growth, the more strength in spirituall things. In nature, strength followes growth. Trees in their first beginnings are weake, will bend and bow every way, but as they grow, they grow stronger, and grow to that strength, that they are fitt for Timber, & the strongest services. When a man is new borne, and a Babe, how weake and feeble a creature is hee: but as he growes up, so he is stronger and stronger, and is at last fit for man-like services. So it is in spirituall growth. A man at first is weake, *Rom. 14. 1.* but growth brings strength. The man that growes in grace

growes so strong, that hee can wrestle with a spirituall enemy. A babe or a child cannot wrestle with a Man, much lesse with a strong Man; but a growne Man, he can wrestle with a strong Man, and haply can make his part good with him, foyle him, and lay him on his back. So a growne Christian can wrestle with Powers and Principalities, Ephes. 6. with lust & corruptions, and can get mastery and victory over them. Yea, a Christian that is grown, can wrestle with God himself, as *Iacob* did. Now when a man is so strong, that hee can wrestle with strong ones, it is a signe that he hath growth in grace. The man that growes in grace, growes so strong, that he can beare burdens, the heauey burdens of afflictions, and of the crosse. An heauey burthen laid on a childs back, would break his backe, but a growne man hath the strength to beare a great weight. *Sampson* could carry the Gates of *Gaza* upon his shoulders when he was a growne man, that would have crused him to peeces, when hee was a child. He that can beare Christs Crosse
in

in any kind, hath a proportionable measure of growth. It is then with spirituall growth and strength, as it was with Christs naturall and spirituall strength, *Luke 2. 40.* The child grew and waxed strong in spirit. So if we grow we wax strong in spirit, *Prove 24. 10.* *If thou faint in the day of adversity, thy strength is but small.* Small is their strength that cannot beare a scorne, a lash with the tongue, that shrink & sink at a sower look. *As the man is, so is his strength,* say they to Gideon. And as a mans strength is, so is a man, if but smal strength, small growth, little strength, as little growth

2 Secondly, a mans growth may be judged by his *stomack*, by his appetite to his spirituall foode. So we see it is in nature. Young men have farre better stomackes to their meat than old men have, and the reason is, because they are growing: for where there is growth, there is a more speedy expence of the nourishment that is concocted; & therefore hunger in young bodies, is counted a signe of growth. Men that have done

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growing are hungry also; but nothing so soone hungry, nor so sharpe as yonger stomackes; because where nature is growing, it calles faster and sooner for a supply than where it hath done. So it is here. The man that growes in grace, hath an hungry soule, a sharpe appetite; hee is never well but when hee is feeding, he takes all occasions to be eating: though hee have had a good meale, and have beene well satisfied, yet hee is quickly hungry againe. Though hee have beene well fed on the Sunday, yet hee can have a stomack to a Sermon againe, before the weeke goe about, Though he have had sweet satisfaction and refreshment at the Sacrament, yet hee hath a good stomack to a Sacrament againe, before the moneth come about againe. Growers are hungry, and great feeders. If it be thus with us, wee have an happie evidence of our growth. But this shewes how few grow, because so little hunger after their spirituall food in the Word and Sacrament. You have many can goe fasting a long while toge-

together; one meale in halfe a yeere, nay, in an whole yeere can serve their turne, and it is enough, richly enough in conscience; what needes such a doe? It is easie to judge such a mans growth, what it is. Their birth is rather to bee questioned than their growth.

3 Thirdly, growth in grace is *visible* and *sensible* to others. Where Grace growes, it so growes that others may discerne it and see it. It is true here, as *Mark. 4. 26, 27. The seede shall spring and grow up, hee knowes not how.* We cannot see corne grow, but wee can discerne when it is growne. For when it is come from sprouting to the blade, from the blade to the full corne in the eare, by these severall degrees it is discerned that it is growne, though wee could not see how it grew. So though we cannot discerne the growing of Grace, yet wee may discerne when it is growne. So *Luke 2. 52. It is said that our Saviour increased in wisdom before men,* for it is referred to both things there specified, *1 Tim. 4. 15. That thy profiting may appere*

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to all. If corne be sowne and speere in the ground, yet if it come not up and appeare above ground, wee doe not reckon that it growes. There is no man that growes in grace, but his grace will be sensible in one kinde or other. A tree that is stunted & growes not, & a Tree that growes and thrives, may be discerned each from other by their very barke and rind, a man may distinguish them by their looks. By a mans looks & cōplexion, it may bee discern'd that a man is growing. A mans growth is discerned by his visage and by his voyce. A man that hath had a sicknesse, that hath kept under his growth, so long was ill coloured, ill cōplexioned, but if once his disease be cured, & a mans growth mends, there followes an alteration of his complexion. So is spirituall growth discerned; when a man growes in grace, there will bee an alteration of the visage, an amendment of the complexion. The visage of a man that growes, continues not the same it did before
Eccel. 8. 1. A mans wisdom makes his face

face to shine, and the boldnesse of his face shall be changed. As when wee have not seene some persons a long time, they grow out of our knowledge, there is such an alteration in their visage, wee scarce know them, they are so altered by their growth, that they looke nothing like the men they werewont to doe: so in this case, a mans visage & outward carriage, strangely alters where the soule growes in Grace; the outward behaviour of a mans life so changes, that a man knowes him not by his former lookes. It may bee a mans behaviour was covetous, earthly, carnall, but if a man once grow in grace, he is grown cleane to another kinde of behaviour. That looke as it is said of Christ, *Luke 9. 53.* They saw what hee was by *his face*; so may a growing Christian bee discerned by his faee: the life of such a man hath another kinde of face, and of lookes with it, so as his old acquaintance wonder at it; *1 Pet. 4. 4.* Thus also is growth in grace sensible by the *alteration of the voyce.* When one growes towards mans estate, his voyce alters.

alters and changes, he speakes no longer like a child, but hee begins to have a big and a man-like voyce, 1 Cor. 13. 11. *When I was a child, I spake as a child, but when I became as a man, I spake as a man*; which is true, not onely of the subject, but of the sound of a mans speech. So the growth of a Christian in grace, is sensible by the alteration and change of his voyce, Even in this sense it is true, though spoken in another, that they that beleeve shall *speake with new tongues*, Marke 16. 17. The vaine, frothy, earthly tongue is gone: he speakes not vainely, foolishly, so children do; but he speakes profitably, to edification, Iohn 3. 31. *Hee that is of the earth, is of the earth, and hee speakes of the earth.* 1 Iohn 4. 5. *They are of the world, therefore speake they of the world.* Here is an old tongue. But Psal. 37. 30. *The mouth of the righteous speakes wisdom, and his tongue talkes of judgement.* Prov. 31. 26. *She openeth her mouth with wisdom, and in her tongue is the law of Grace.* Col. 4. 6. *Let your speech be alwaies with Grace.* Ephes. 4. 49. *That it may minister grace*
to

to the hearers. Here is a new tongue : here is a change of the voyce, and a signe of growth. Look then upon thine owne complexion, thou shalt see by it, whether thou hast grown in grace by thy former receiving the Sacrament.

Dan. 1. 12, 13, 15, Give thy servants pulse to eate, and water to drinke. Then let our countenances bee lookt upon, — And their countenances appeared fairer and fatter in flesh then all the children, &c.

By the looking upon *Daniels* countenance and the rest, it appeared that they thrived and prospered with their pulse and water. So much more by mens countenances, carriages, and behaviours, if they bee looked upon, whether they thrive, and grow with their Sacramentall foode formerly received. But mens old visages, and ill-favoured complections, are ill signes how little growth there is. With too many it is as with *Pharaohs* seven ill-favored Kine, they ate up the well-favored, and the fat, but were still as ill-favored as before. Many come to the Sacrament after Sacrament, and eate and drinke

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drinke at the Lords Table, but what alteration in their lives? are not there lives as ill-favoured still as before. Listen to their voyces, and as little change shall you finde there, as in their lives. Thus may wee examine the growth of grace in generall. But besides this, there must bee a speciall examination of the growth of the grace of faith: and that may briefly be thus discerned. A grown faith is a great faith, *O woman great is thy faith, Mat. 15.* Great faith is seene:

1 First, not onely in obedience, but in great obedience. Great faith does great workes of obedience. It was a great worke of *Abraham*, to sacrifice his son, No wonder he did it, who was a man of so great faith as hee hath the honour to bee the father of the faithfull, *James 2. 5. Rich in faith. 1 Tim. 6. 18. Rich in good workes.* It is a signe that a man is rich in faith, when rich in good workes. A poverty or beggery in good works cannot stand with riches in faith.

2 Secondly, in great victories and conquests over great lusts: where corruptions and lusts are strong, and get head,

head, faith is little, *Mat. 6. 30, 31. Mat. 16. 8. O ye of little faith.* But where faith growes great, it fetches down the greatest lust, the most radicated corruptions. As faith of miracles, a graine of it removes mountaines, *Mat. 17. 19, 20. Pluck up trees by the roots, Luke 17. 6.* So much more doth justifying faith, when growne and great. Many talke of a great faith, yet cannot remove *Molehills*, nor pluck up small *twigs*. Many will sweare by their faith; how swearing & beleaving will stand together, I leave it to them to scanne. I but this is (they will say) a small matter, a matter of nothing to sweare by a mans faith. The smaller a matter it is, the greater evidence that such have not great faith; because that would get great victories over great evils, therefore much more over small ones. It is no great faith that cannot remove so small a *Molehill*, that cannot pluck up so small a *twig*.

2. Thirdly, In this, that it can and will beleave on God, as a man may say with reverence, whether God will or no. It will beleave in an angry God, in a killing

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killling God, *Though he slay me, yet will I trust in him.* It will beleeeve in a forsaking God, *My God, my God, why hast thou forsaken mee?* Why hast thou forsaken me, & yet *my God.* It will not be beaten off, nor damped, nor discouraged with silence, nor with sad answers, *Mat. 15. 28. O woman great is thy faith.* A signe it was great, or else such great discouragements had overcome it.

4 Fourthly, great confidence and strength of heart in the midst of dangers and feares, *Psal. 112. 7. He shall not bee afraid of evill tidings, why so? His heart is fixed trusting in the Lord.* A fixed heart in such a case, a signe of great faith. Much feare is an argument of little faith, *Mat. 8. 26. Why are ye so fearefull, O ye of little faith?* Had they not reason to be fearefull? It was a great danger they were in, *verse 24. 25* True, but yet if they had had *great faith*, they would have had *great courage* and confidence in that *great danger*. For faith foresees dangers, hath a quick eye to discern a storme before it comes, and so gives a man the liberty of himselfe to provide

provide against the worst, and so that error is taken off which suddenesse brings with it. And besides, when a danger is come, faith doth as the blood of the body doth in time of feare, it gets to the heart, and succours and strengthens it, *Iohn 14. 1. Let not your heart be troubled, yet beleeve in God, beleeve also in me.* Great faith is full of great quiet, great comfort, great courage, and confidence in the midst of great feares and dangers. Thus in briefe may a man know the growth of faith. But if a man cannot finde his faith so growne, yet is no barre to his accessse to the Ordinance. If a man finde his faith weake, yet may hee come, yet must hee come that hee may helpe it hereby in it growth. But the more our faith is growne, the more comfort shall we have in comming, and the more benefit shall we carry away with us from the Sacrament.

3 *The third thing*, wherein our examination must be, *is our wants.* A special end of our comming to the Sacrament, is, to have our speciall wants supplied.

If

Optima
dispositio
ad Sacra-
mentum
Euchari-

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 sibi est;
 non nisi
 ea qua
 pessime es
 dispositus,
 & contra
 tunc pess-
 ime es dis-
 positus,
 quando
 apertissime.
 Quod sic
 intelligi-
 tur, quod
 quando
 sentis te
 miserrimū
 & egenum
 gratia jam
 eo ipso ca-
 pax es
 gratiæ, &
 idoneus
 maxime.
 Luther,

If wee will have our wants supplied, wee must come purposely with that intention. Wee cannot doe that unlesse wee know distinctly and directly what our wants are. Wee cannot know what our wants of grace are, unlesse we looke into our soules by *examination*. Wee should doe in this case as wee see such doe as goe or send to market: at the market there is a supply to bee had of all the wants of the family; if there want bread, if there want foode, if any other household necessities be wanting, they are to be had at the market; therefore when any is to be sent or to goe to the market, there is an inquirie what is wanting in the house. Is there bread or bread-corne enough in the house? Is there not such and such a necessary wanting? doe you not neede such a provision into the house? So when wee are to goe to the Lords Table should wee doe with our selves. The wants of the soule are not a few. There is nothing that the soule can want or wish, but it may bee had abundantly in Christ, and in him in his Ordinance.

Now

Now therefore should the soul before the Sacrament, bee inquisitive into its owne wants. Say to thy soule, I am now going to the Sacrament, there is abundance of spirituall commodity to bee had, now then what is it that thou wantest? Dost thou not want assurance of thy pardon? Dost thou not want strength of faith? Dost thou not want power against such a speciall lust that hath haunted thee, and pestered thee a great while? Dost thou not want some healing vertue to stanch some bloudy issue? Dost thou not neede some quickning in thy spirit? Thus labour to search and finde out what bee the wants of thy soule, and what be thy particular necessities.

In the Sacrament of the Lords Supper we goe to Christ Iesus to have him helpe us in our wants and necessities. Now Christ Iesus will first have us know our wants, and bee particularly sensible of them, before he will supply them. He counsels the *Church of Laodicea*, to buy of him gold, rayment, eye-salve, *Apoc. 3. 18.* But first hee con-

Cc vinces

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vinces her of her wants, of her poverty; nakednesse, and blindnesse; that she comming to him in a particular sense of those wants, and making that her errand to him, shee may have them supplied. It was one would thinke, a strange question, that our Saviour put to that man, *Iohn 5. 6. Wilt thou bee made whole?* was there any question to bee made of it, whether that a man that had beene sicke eight and thirty yeares would bee willing to bee made whole? It is sure, hee desired nothing more: why then doth Christ aske him that question? purposely to affect him with the sense of his want, to make him the more sensible of his necessity. So will Christ have men affected with the sense of their wants, that would have a supply of their wants from him. It will not serve a mans turne in the generall, to know hee wants benefit from Christ, but he will have a man in particular bee sensible of that speciall want wherein he would have his helpe. That is a remarkable place to this purpose, *Luke 18. 35, 36.* The blind man hearing

hearing that Christ passed by, hee cries out, Have mercy on me, O Lord, thou Son of *David*, and hee cries so againe, Verse 39. At last Christ calles him to him, Verse 40, 41. and said, *What wilt thou that I should doe unto thee?* Did not Christ see hee was blinde, and did not he know what mercy it was he begged? Yes questionlesse. But yet hee would first have him particularize his wants, and in what particular it was he would have him shew him mercy, before hee would doe it. Have mercy on me, was a generall suit; many waies might mercy bee shewed: therefore Christ presses him to instance in his particular want, *What wilt thou that I shall doe unto thee?* what is the particular mercy thou standest in neede of, that thou wouldest have me helpe thee withall? and then followes his answer, *Lord that I may receive my sight;* Lord, I am blind, in this particular I have neede of thee to open mine eyes. And then Christ saith, *Receivethy sight. And hee received his sight.* They then that come to Christ to receive any thing from

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him with a sense of the want of that they would receive, they are they that are like to speede in their receiving, what they desire to have from Christ. I doubt whether hee should have had that mercy, if he had onely still begged for mercy in generall; but when once hee comes with a particular sense of his want, then he findes Christ ready to helpe him. It must bee thus with us when wee come to the Sacrament, if ever wee will have good by it. Many they come that they may receive good by it, but doe not pitch upon such particular good as they neede, and all because they know not what particular good from Christ they want: and that is not known, for want of examination. There is nothing more prejudiciall to mens benefit by the Sacrament than this one thing, that men before they come doe not finde out their wants, and so in the sense of them seeke to Christ in his Ordinance. They coming without the sense of any particular want, they come without the desire of any particular grace or benefit from Christ.

Christ. And comming without desire, goe as they come. As our Saviour speakes to his Disciples, *Luke 22. 35.* *When I sent you without purse, &c. lacked ye any thing? And they said, Nothing.* So if a man should aske many, when ye went to the Sacrament, *lacked yee any thing?* did you want any thing in your owne particular feeling? they may answer, *Nothing.* And what received they then? just as much as they lacked, just nothing. Therefore it should be a mans wisdom, so to examine his own wants, that if *Christ* should say to him when hee is come to the Sacrament, what is it that thou wouldest I should doe for thee? thou mightest bee able out of a privitie to thine owne wants, upon examination, to answer, Lord that my pardon might bee sealed, Lord, that I may receive the vertue of thy death, that such a rebellious lust might bee mortified, Lord, that I may receive thy Spirit, that mine uncleane heart might be sanctified, that I might be enabled vvith more strength to performe such a duty, &c. And Lord, upon this

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very errand, and for this end doe I come now to thee in thine Ordinance, to have helpe in this or that particular from thee. If once we could come thus with the sight of our wants to receive, then would Christ answer, and say, Receive the mercies thou feelest the want of, receive my Spirit, receive power against thy lusts, receive strength to obedience. They that come for they know not what, go even away with they know not what.

CHAP. XVI.

Habituall graces to bee quickned and renewed, before the receiving of the Sacrament.

THus have we seen the second thing, in which *actuall preparation* stands, namely, examination. The *third thing* followes, and that is the *quickning* and *renewing* of our *habituall graces*. That which *S. Paul* wishes *Timothy* to doe, and which is needfull for Christians to doe at all times, is of speciall use, and needfull

needfull to bee done before the Sacrament, namely that *2 Tim. 1. 6.* *I put thee in remembrance, that thou stirre up the gift, or grace of God that is in thee, that thou blow up, and cause to kindle, the grace of God.* Fire that lies raked up in the ashes, here and there a coale, will not on a suddaine kindle and burne out into a flame, but if a man beforehand gather the coales together, and lay on some small stickes, and blow those coales, and kindle those stickes, then when a man will, he adding more fuell, he may have it burne and flame out as hee please. At the Sacrament a man would bee willing to have all his graces up in a burning flame; now that will not be done on a sudder, but if before the Sacrament we lay these coales together, and be blowing them, and kindling them with some fuell in private, then when wee come at the Sacrament, they will the easier and sooner flame out. Now the graces specially to be quickned, and renewed, are *faith* and *repentance*.

I. First, it is not enough for a man
Cc 4 that

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that hee have faith, but if a man will come in due order, hee must before his comming, quicken, awaken, and stirre up, and renew his faith. Though a man have faith, yet if he come with his faith halfe asleepe, hee comes not in *due order*. A man that is sleepey and drowfie, is a true man, but yet he is an unfit man to be employed in a businesse of weight, wherein hee had need to have his wits about him, in a businesse that will require the activitie of all his parts and faculties. A faith that is drowfie, and halfe asleepe, is haply a *true faith*, but yet is not a *fit faith* to come to the Sacrament, it being a businesse that requires all the livenesse and activity that possibly faith can have. A man that would have a good stomack to his meate, and have his meate doe him good, will a little before his meate use some exercise which may awaken his spirits, and stir up his naturall heate: he hath life in his body before, and heate in his body before, but yet if a little stirring and exercise be used before meate, it raises a mans spirits, prepares for, and

and helpes digestion, and a mans meate does him a great deale the more good. So in this case some exercising of faith, and setting it on worke before the Sacrament, would bring warmth and heate into it, and would sweetly prepare it to worke the more kindly at the Sacrament, and so would the Sacrament doe mans soule much the more good. The Physitians say, that a breakefast moderately and seasonably taken, gets a man the better stomacke to his dinner, because thereby a mans naturall heate is awakened, and the spirits raised, and so the better way prepared for concoction. Doe so here, take a breakefast before this feast, set Faith a feeding on some promise or other, and so whet and provoke the appetite of thy faith. A man that is to run a Race, will not put off all to the very point of running, then would hee bee so puffed and breathlesse that hee would run to little purpose, but because hee would bee sure to have his wind and legs at command in his Race, hee will for many dayes together bee exercising

Habituall graces to be quickned,

exercising himselfe before the day of his Race, he will run so much one day, so long another, and so will hee every day breathing himselfe, that when hee comes to run, hee may have winde at will, and neither legges nor lungs may faile him. So, before the Sacrament, it is good to bee exercising our faith, that it may bee in breath, and fit to performe its office when at the Sacrament. A faith unexercised before, will prove pursie and short winded, when it should doe the maine businesse at the Sacrament.

Quest. But how should a man thus exercise and quicken his faith, before he comes to the Sacrament?

Answ. Take some of the *promises* and set thy faith on worke upon them. Thou comest to the Sacrament to eate Christ. Before thou comest to eate him at his Table, first labour to taste him in chewing some promise; and that tast gotten of him in the chewing of a promise, would sweetly prepare faith to the eating of him in the Supper: wee shall conceive it the better

ter by some instance. God commands us to come to Christ, *Come, for all things are ready.* Wee have not onely a commandement which yet might have sufficed, but wee have a promise, *Iohn 6. 37. Him that comes to me I will in no wise cast out,* that is, I will with all hearty welcome, imbrace, and receive him that comes unto mee, that beleeuēs in me. Why then I see, that come and welcome. Hee that bids mee, if I come at his bidding, hee will bid mee welcome. Do h my soule doubt of it? Why then doe but consider what Christ is now, by what he was when on earth. I finde in the Gospell that the poorest and meanest that were, might come unto him. I see *Matth. 21. 14.* That *the lame and the blinde* came unto him; they came, and they were welcome, *They came unto him, and he healed them.* I see then if I come to him, I shall finde him an *healing Christ.* And how much doth my soule neede healing? I see, *Mat. 8. 2, 3.* that a Leper comes, a foule uncleane Leper, and yet he is not loathed for his leprosie, neither doth Christ checke

checke him, and bid him keepe off, but hee was welcome too, and had his leprosie cleansed. I never finde Christ displeased with any for comming to him, never find him complayning of any for comming. I see none refused, or forbidden comming unto him. I heare him complayning, that men did not, would not come unto him. *Iohn 5. 40. And ye will not come unto me.* I finde him displeased with his Disciples, for *forbidding* little ones to come unto him, *Mark. 10. 13, 14.* and Verse 16. *Suffer little children to come, yea and hee imbraces and blesses them.* Then I see Christ barres none from comming. My conscience discourages mee, and tels mee, If I were so holy as such a man, &c. then I might come: But what wilt thou that hast beene such a sinner doe going? Well, but I see the lame, the blinde, yea the Lepers were admitted with welcome. What then though I bee a Leper; yet since he *bids me come*, and *promises to bid me welcome*, I will goe to him, Lord Christ I will come to thee. What ever I have been,

I have beene but a *prodigall*, and I see *prodigals* shall bee welcome if they come. The Prodigal leaves his Fathers house, runs riot, wasts all, and being pincht with hunger, bethinks himselfe of his Fathers house, *I will*, sayes he, *I goe unto my Father, &c.* Go to his Father: alas, what should such an one that hath run his race doe going to his Father? with what heart or hope, with what face and forehead, could hee come into his Fathers sight? but yet he *arose and came to his Father, Luke 15. 20.* And what followed, *but when hee was yet a great way off, his Father saw him, and had compassion; and ran and fell on his neck, and kissed him.* Behold, O my soule, the unconceivable readinesse and incredible forwardnesse of the Lord to welcome and receive a comming, a beleeving sinner.

1. First, I see that his Father sees him first, yea, before he sees his Father. No sooner doth a man thinke upon looking towards God, but God looks towards him. How great is the Fathers desire towards his son! It is said, that
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after *Abfolom* three yeares exile, that *Ioab* perceived that the Kings heart was towards *Abfolom*, 2 Kings 14. 1. Thus seemes this Fathers heart to be towards his sonne, yea, that his desire fuch, as if he fate in some higher place, watching to fee when hee should come, that hee might no fooner be within ken, but hee might fpie him, according to that, *Ifai. 30. 18. The Lord will waite, that he may bee gracious unto you.* I fee then the Lord ftands waiting and watching, that we can no fooner be upon our way to come, but he fees and fpies us to bid us welcome.

2. Secondly, I fee that he faw him whileft hee was yet a *great way off*. He was but yet in the beginning of his way in comming. His Father might have let him alone till hee had bene come quite home to his house, and it had bene fingular mercy to have welcomed him then. But it is done whileft he is yet a *great way off*. Is the Lord thus ready to welcome mee, when yet a *great way off*, what will he bee if I be come neere to him. Certainly, the Lord that
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will *draw nigh* to such, as yet, are a great way off, will much more *draw nigh* to those that *draw nigh* to him.

3. Thirdly, I see his Father had *compassion* on him, I see his bowels yerne, worke, and stirre within him at the sight of his sonne, at the sight of him *as farre off*. Gods bowels yerne within him, towards a beleeving repenting sinner. It is said of that Harlot, 1 *Kin.* 3. 26. *That her bowels yernd, or were hot upon her son.* So when the Lord sees a sinner come to him, *his bowels waxe hot, and yerne within him, Ier. 31. 18, 20.* Therefore *my bowels are troubled for him, I will surely have mercy upon him.* God hath not onely mercy, but bowels of mercy, *Luke 1. 78.* And these bowels be *sounding bowels*, or a multitude of bowels, *Isay 62. 15.* *Hee delights in loving kindnesse, Ier. 9. 24.* And hee pardons sinne, because mercy pleases him, *Micah 7. 18.*

4. Fourthly, I see that his Father ran. How rich and abundant mercy had it beene in his Father, to have stood still till he had come at him; but what mercy

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mercy is this that he will goe towards him, and give him a meeting. Oh mercy, that his Father *ran not from him*; but what mercy call you this, that *his Father runnes to him*? If he would needs goe meeete him, why might it not have served the turne, to have walked towards him with a softly & grave pace! No, no: I see that serves not the Lords turne. When a sinner comes to the Lord, mercy not only comes, and goes a footpace, but mercy runs. Mercy comes upon the wings. Gods rowling bowels sets his feet on running. That as David speakes of Gods readines to help him, when he called upon him in his danger, *Psalme 18. 6, 9, 10. Hee rode upon a Cherub, and did flie, yea hee did flie upon the wings of the winde.* So when a sinner comes to God, mercy comes to him, not walking, but running, not on foote, but riding, riding on the winges of the winde. That looke as Gabriel came with an answer to Daniels prayers, *Dan. 9. 21. Hee being caused to flie swiftly, or with wearinesse of flight*; hee not onely came, but came flying; not onely flying,

flying, but flying swiftly ; yea, so swiftly, as he had wearied himselfe with the swiftnesse of his flight to make hast. So comes mercy to a man comming to Christ ; it is caused to flie swiftly, with wearinesse of flight. The Father ranne : mercy comes full speede. Nay, what difference doe I see, betweene the offending sonne, and the offended Father ! The sonnes pace is, He arose, and came ; hee came walking on towards his Father. The Fathers pace is, And he ran. The son most needed to have run, his belly was pincht with hunger ; yet hee only walkes, but the Father runs. Bowels troubled with mercy, out-pace bowels pinched with hunger. God, I see then, makes more haste to shew mercy, than wee make to receive mercy. Whilest wee doe but goe towards him, he runs towards us. Whilest misery goes but a walking, mercy comes a running pace. God, who is slow to anger, Psal. 103. 8. is swift to mercy. Hee ran. And why then, O my soule, shouldest thou bee slow of heart to beleeve : up, and run to him, that will

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come *running* with his mercy, and his Christ to thee.

5. Fifthly, I see him *falling upon his neck*: and *fell on his neck*; that is, hee hugged, and imbraced him. How! Fell upon his neck, and imbraced him! Who would not have beene loath to have toucht him? yea, to have come neare him? Is he not in his loathsome stinking rags? Smels hee not of the Swine hee kept? Could a man come neare him, without stopping his nose? Would not a man bee ready to lay up his stomack, upon such an imbrace-ment? Certainly, a sinner is a loathsome verminous person, not onely clothed in rags, but in stinking and vile rags, *Isay 64. 6. All our righteousnesses are as filthy rags.* What then are our *un-righteousnesses*? What loathsome rags are they? and yet let a sinner come to the Lord, and the Lord will fall upon his neck, will hug him, and imbrace him. *Isaac smelt the savour of Jacobs raiment, and hee blessed him, Gen. 27. 27.* That was a sweet savour. *The smell of my son is as the smell of a field which the Lord*

Lord hath blessed: no wonder that *Isaac* blesses him. But here is one in such an unfavory pickle; that when his Father should *smell the savour of his garments*, one would have thought hee should have *curst him*, because his smell was as the sinell of a Swine, as the sinell of a Gaole. But yet for all that, his Father claspes him in his armes, and blesses him with an hearty welcome. Mercy then, I see, is not squemish, is not nice, and dainty, but let a sinner have beene what hee will, let him be as filthy, as unfavoury as he can; yet if once he loath himselfe, God will not loath him; if he once come to God, God will claspe him with the armes of mercy. The Prodigall comes to his Father, with the savour, and in the habit of a loathsome rogue, and yet his Father *fals upon his neck*. O the stupendious and astonishing mercies, and goodnesse of God, to a sinner that comes unto him! And will God thus imbrace a Prodigall in his loathsome rags, and will hee not imbrace him much more afterwards, when hee hath put the best robe

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upon him? Oh the welcome then that they shall finde with God, that have put on Christ, and are cloathed with the sweete smelling garment of their elder brother, that have the whole raiment of Christs righteousness upon them!

6. Sixtly, but yet behold a greater wonder than all the rest. I see him *kissing his sonne. And he kissed him.* Who could have brooked to have imbraced a person in so filthy a pickle; much more, who could have brooked to have *kissed* such an one? What! *kisse* those lips that had beene lately lapping in the Hogs trough! *Kisse* those lips that had so often *kissed* those base and baggage Harlots of his! *Kisse* him! A man would have thought hee should rather have *kickt* him, than have *kist* him: and yet his Father *kisses* him. There is a passage somewhat like this, *Gen. 33 4. Esau ran to meete Iacob, and imbraced him, and fell upon his neck, and kissed him.* A strange and a wonderfull thing, that he that had threatned to *kill* him, and came now upon that errand,

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to kill him and all his, that his heart should so strangely be altered by God, that *killing* should bee turned into *kissing*. It was very strange that *Esau* should *kisse Iacob* ; but it is more strange here, that this Father should *kisse* this Prodigall. It is an observable thing in that place, *Gen. 33. 4.* That over that word *kissed*, in the Hebrew Text, there bee set three extraordinary prickles, or markes, to put the Reader in minde, that he should observe this matter well, as a very strange thing. Now how much more might three such prickles, nay three times three such markes bee set over this word here, *Hee kissed him* ! Here is a matter of greater wonder, worthy greater observation, that such a Father should *kisse* such a son, in such a filthy pickle. It had beene much if he might have *kist* his Fathers hand, but hee gives him not his hand, but his mouth to *kisse*. Was it not much that Christ would suffer that sinfull woman, *Luke 7.* who had defiled her lips with many an adulterous *kisse*, to *kisse his feete* ? but Christ gives not his *feete*,

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but his *mouth*, his *lips*, to be *kissed* by believing, repenting sinners, *Cant. 1. 1. 1.* Let him *kisse mee with the kisses of his mouth*. Behold then the ineffable goodnesse of God to all that come to him. Though this son a Prodigall, yet his Father *kisses* him, gives him a *kisse*, the seale and pledge of his pardon and remission. See then, O my soule, what here is to excite and stirre up thy faith, and to quicken it mightily. Behold, God hath an *eye of mercy*, he sees afarre off. He hath *bowels of mercy*; He had compassion. He hath *feet of mercy*; He ran to him. Hee hath *armes of mercy*; Hee fell upon him, and embraced him. Hee hath *lips of mercy*; And hee kissed him. Wouldest thou not come to God, if he would *looke* upon thee? He will see thee whilest yet a *great way off*. Wouldest thou not come, if God will *compassionate* thee? Hee will draw forth the bowels of *compassions* to thee. Wouldest thou not come to him, if hee would *meete* thee? Behold, hee will *runne* to meete thee. Wouldest thou not come, if God would

would imbrace thee? Loe, he will *fall upon thee*, and clasp thee in the armes of his *mercy*. Wouldest thou not come if he would pardon thee? He will seale thy pardon with a *kisse*. O my soule, up, come to Christ, receive and imbrace him without any more adoe. Thus by considering Gods promises, and weighing his sweete mercies in *Christ*, faith cannot but receive much life and quickning. So may a man doe with other like places, and with promises, whereof the Word is full. This shall suffice for instance to direct us, and let us see how much the consideration of the promises would conduce to the quickning of our faith.

2. Secondly, it is not enough for a man to have repented in his first conversion, nor to have renewed it upon some sinne since fallen into; but it is required that before the Sacrament, there bee alwaies a fresh renewing of *repentance*. So oft as the Priests went into the Tabernacle, they washt their hands and their feet, at every fresh entrance, a fresh washing,

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Exod. 40. 31, 32. When they went into the Tent of the Congregation, and when they came neere unto the Altar, they washed, as the Lord commanded Moses. So must it beehere, there must bee a fresh washing in the laver of repentance, before the receiving of the Sacrament. And that upon these reasons.

1. First, though we be well washed before one Sacrament, yet before another it is a great deale of soile that our soules gather. Though wee wash our hands well this morning, yet because a man is medling with this businesse, and medling with that worke, it cannot be but his hands will bee sullied before next morning againe. Men have many occasions of businesse in the world, meet with many snares and tentations, have many slips, and treadings awry, and so contracting fresh pollutions there is neede of fresh purgations. Wee desire at the Sacrament to have Christ make a fresh entrance into our hearts, therefore there must bee a fresh trimming and dressing up of the house; as when wee looke for guests, though our houses

houses bee tolerably handsome all ready, yet wee doe afresh dresse up our houses for their entertainment, and make them more than ordinarily handsome; every roome is swept, washed, rubbed, strewed, and garnished. How much more should they bee a fresh trimming and dressing up of the roomes of our hearts, for the entertainment of so glorious a guest as the Lord Christ is? Looke as it is said of Sathan in his kind, *Mat. 12. 44, 45. That when he findes his house swept, and garnished, then he enters and dwels there;* so it is true of the Lord Christ in his kinde, that when he findes his *house swept and garnished, then hee enters and dwels there.* He will not enter into, nor dwell in a sluttish undrest heart. Repentance renewed before the Sacrament, it *sweepes and garnishes* the heart, and so fits it for Christs entrance. The entertainment we should give the Saints of God, should bee much more given to Christ himselfe. How should the Saints of God bee entertained? see 3 *Iohn 6.*
Ἀξιὸς τῷ Θεῷ Deo convenienter, sayes Beza.
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It is a phrase hard to be englished, *Agreeably to God*, as one would say: Christ is *God*, blessed for ever; and therefore when we entertaine him, wee must entertaine him *agreeably* with such entertainment as becomes God. Then wee doe so entertaine him when the heart is swept and garnished. That is done by the fresh renewing of our repentance, when wee come to receive him in the Sacrament.

2. Secondly, when wee come to receive the Sacrament, wee come to renew our acquaintance with the Lord. Now what it is that helps to bring us into acquaintance, the renewing of that must renew our acquaintance. What is it that helps to bring us into acquaintance with God? see *Iob 22. 21, 23. Acquaint now thy selfe with him. If thou returne to the Almighty.* Repentance a great meanes of acquaintance with God, and so renewing of repentance a great meanes to renew acquaintance with God. Since therefore in the Sacrament there is a renewing and a refreshing of our acquaintance with God, there

there must necessarily be a renewing of our repentance before the Sacrament.

3. Thirdly, the Scriptures speake of a *sealing with the Holy Ghost*, 2 Cor. 1. 22. Ephes. 1. 13. *Ye are sealed with the holy Spirit of promise*, and Eph. 4. 30. Now as in Courts, there bee some dayes that are called *Sealing dayes*; so there be some speciall *Sealing times*, and *sealing dayes* in this kind. Sacraments are *seales*, Rom. 4. 11. And Sacrament dayes are the *Sealing dayes* of the Court of Heaven. So that when a man comes to the Sacrament, hee comes to bee sealed. And therefore in this regard there must bee a renewing of repentance before the receiving of the Sacrament. Otherwise a man is not sealeable, not capeable of the seale and the impression of it. Hard waxe will not receive the print of the seale. Before wee put the seale to the waxe, wee first melt the waxe, or warme, and so soften it at the fire, and so prepare it for a capacity of the seales impression. So when the heart is melted and is softned, then it is fit to take the seale of the Spirit

Spirit in the use of the seale in the Sacrament. Now the renewing of repentance before the Sacrament, is a melting, a warming, and a softning of the heart, and a fitting it for the seale. So needfull then and requisite, as the melting or softning of the waxe is before sealing, so needfull is the renewing of repentance before the Sacrament. Many come to the Sacrament, and there is no print or impression made in their heart, there is no appearance of any seale, let such consider whether they did not neglect the softning of their hearts by not renewing their repentance.

Quest. Wherein stands this renewing of repentance?

Answ. 1. First, in a fresh examination of our hearts, to finde out our sinnes and corruptions. We saw before, that wee must examine our graces but that is not all, there must be an examination of our selves for our sins. That *Lam.* 3. 40. *Let us search and try our waies,* is to be done in our renewed repentance before the Sacrament. Better wee our selves

selves search and make inquirie, before wee goe to the Sacrament, than God should inquire after our iniquities, and make a search after our finnes at the Sacrament. *Job* complaines, *Job* 10. 6. *That God enquired after his iniquitie, and searched after his sin.* That is a fore thing. We can looke for no better at the Sacrament, if wee have not done it before we come thither.

2. Secondly, in a solemne confession of sinne, with deepe *humiliation* for them. This confession, let it bee full, and bring out thy sins, as they tooke the Vessels of the Temple, *Ezra* 8. 34. *By number and by weight.* By number first. Charge thy selfe impartially with all the sins thou canst recall. So let thy confession bee full in regard of enumeration, *Levit.* 16. 21. *All their iniquities, all their trasgressions.* Then by weight; so let thy confessions bee full in regard of aggravation, make them as great and as foule in their natures and circumstances as thou canst, *Psalme* 25. 11. *Psal* 40. 12. *2 Sam.* 24. 10. And thus haply may wee understand that

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that place, *Levit. 16. 21.* Hee shall confesse all their iniquities, & all their transgressions in all their sins: not only their sin, but all their transgressions in their sins; that is, hee shall not only confesse their sins, but he shall aggravate their sins, by laying open how many transgressions were wrapped up in their severall finnes, & how many transgressions were in the severall circumstances of their sins. The laden soule is called to come to Christ, is promised ease & refreshment: & this promise is made good in the use of the Sacrament. As therefore wee would bee in the number of those whom Christ calls, and to whom hee promises ease and refreshment; yea, as wee would have this ease and refreshment in the Sacrament, so come with laden soules as much as wee can. The heavier and the weightier wee make our finnes in our confessions, the likelier they are to unloade us. And let thy confessions bee with deepe humiliation; let them bee *dolorous confessions* with griefe and sorrow for sinne, and from a sight and sense of it. Labour to see
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and feele thy sinne, and sight and sense of it will worke sorrow for it. Sight helps to sorrow. As in that case, *Lam. 3. 51. Mine eye affects mine heart*: so is it true in the sight of sin: the eye that sees sin, affects the heart; feeling of sin helps to sorrow. The weight of it felt, will bring the heart to sorrow in confession. *Dauids* confession was with sorrow, *Psal. 38. 18. I will declare, that is, confesse mine iniquity. But how shall his confession be qualified? I will bee sorry for my sin.* How comes he by his sorrow? Surely by that, *Ver. 4. For mine iniquities are gone over mine head, as an heavie burthen; they are too heavy for me.* What can make the heart more heavie than when it feesles the heaviness and weight of sin? So should a man carry himselfe in his confession before the Sacrament, as *Ephraim* did in that confession of his, *Ier. 31. 18. I have heard Ephraim bemoaning himselfe.* Make thy confessions before the Sacrament, *bemoaning* confessions. Let our confessions bee never so long and so large, never so exact and particular, yet

yet if done without sorrow, it is but an *historicall* confession. It is all one, as if a man should come and tell God a story, or a long Tale of his sins. God doth not require our confessions before the Sacrament, to tell him that which hee knowes not, hee knowes our sins better than our selves, but that in our confessions we should have our hearts sorrowfully affected for them. Bee sure therefore before thou come to the Sacrament, to renew thy repentance in confession: one sweet advantage shalt thou have by it amongst others, and that is this; our selfe-accusations in our confessions will bee a prevention, and a disappointment of Satans accusations against us. The devill even at the Sacrament, will be laying in against us; it is good therefore to take a course to defeate him. He will bee pleading against a man, *Lord*, shall this man bee welcome to thy Table? Shall hee receive the benefit of thine Ordinance? He hath done thus and thus; I can lay to his charge these and these sins. Thus by his accusations will hee seeke to put
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in a barre against a blessing upon us. Now when a man before the Sacrament renews his repentance, and hath in his confessions brought in the accusations against himselfe, Satan is prevented: for then we doe, as I may say, furnish the *Lord* with an answer to stop Satans mouth: for then will the *Lord* be ready to answer for us, Why Satan, thou accusest this man of nothing, whereof hee hath not already, to the full, accused himselfe; hee himselfe hath accused himselfe of all this already. Thou comcest too late, all thine accusations shall bee no barre to my blessing. The elder brothers nose swells at his Fathers kindnesse and goodnesse to his prodigall brother, and therefore *Luke 15. 30.* He rips up all his courses, and throws the filth of them in his face, that hee was one that had devoured his Fathers living, and had spent it among Harlots. And this he doth now whilest they are at the Feast, at the fatted Calf, and good cheere. Yet all this doth the prodigall no hurt, the musicke ceases not, the Feast is not broken off, nor hee

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thrust

Præ ven-
tus Dia-
bolus in
accusatio-
ne, ultra
nos accu-
sare non
poterit. Et
si ipsi no-
stri sumus
accusat-
res, profi-
cit nobis
ad salutē;
si vero ex-
pectemus
ut a diabo-
lo accuse-
mur, accu-
satio illa
nobis ce-
dit ad pœ-
nam Orig
Hom. 3. in
Levit.

thrust out of doores againe. And how comes it about that all this did him no hurt? Because the Prodigall had prevented his brother, he himselfe had accused himselfe to the full in his confessions, when he came to his Father: and so by his owne confession, had tooke out the sting and poison of his brothers malicious accusation. So that his brother comes too late now, the Feast, and the merriment goe on neverthelesse. So will the devill be snarling against, and picking quarrels against men, even in the Feast time; but hee comes too late to doe them hurt, if they themselves have first put in the bills of their owne inditements against themselves in their confessions before their comming to the Sacrament.

3. Thirdly, in *judging and condemning* our selves. The duty instanced in *S. Paul, 1 Cor. 11.* especially in judging our selves unworthy the favour and honour of comming to the Lords Table. *Lord, I am not worthy, sayes the Centurion, that thou shouldest come under my roofe.* So should wee acknowledge our

our utter unworthinesse of comming under the rooffe of *Gods* house, much more of comming to his Table. We should judge our selves unworthy of such fellowship with God. And the more unworthy wee judge our selves, the worthier guests shall wee bee in the *Lords* acceptance. And thus must our faith and our repentance bee renewed, before our comming to the *Lords* Table.

CHAP. XVII.

*Excitation of earnest desires after Christ,
and a strong expectation to receive him
and his benefits.*

THe forth thing to be done in *actuell* preparation, is the *excitation* and stirring up in our selves *strong and earnest desires*, that wee may come with enlarged hearts and affections, with hugging and thirsting desires after Christ in his Ordinance, and after the Ordinance in which Christ is to bee had. This is the *due Order* that

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God requires; hee that comes thus, comes in due Order. So should men come to the Sacrament, as Christ to that Pascheover, *Luke 22. 15. With desire have I desired to eate this Pascheover with you:* that is, I have exceedingly, earnestly, and hartily desired to eate it with you; not desired it, but *desired it with desire*. Single desires will not serve the turne, but a man must come with *desiring desires*, with double desires, with earnest and strong desires, that will seeke God after the due Order. God must bee sought after the same order in the Sacrament, as in other his Ordinances. After this Order must God be sought in all his Ordinances, *Psal. 63. 1. O God, thou art my God, early will I seeke thee.* There is the duty of seeking. He will seeke God in his Ordinances, in his Word, Worship, Sacrifices, &c. Well, but after what Order will he seeke him? *After the due Order.* How is that? with longing, thirsting, enlarged desires of spirit, *My soule thirsteth for thee, my flesh longeth for thee.* Then comes a man to Gods Ordinances, and so to the

the Sacrament in due Order, when hee comes with these thirsting, longing desires. So should a man come to the Sacrament, as an hungry man comes to his meat, as a thirsty man to his drinke. A man that is hungry, is not onely willing to eat, a man that is thirsty, is not onely willing to drinke, but hee strongly longs after his meate, and drinke; with desire hee desires it, and thinkes it very long till hee have it. In the Sacrament there is not only foode, but a Feast, such a Feast as that *Isay* 25. 6. If an hungry man will long after foode, what will hee doe after a Feast, after a Feast of choice dainties? How needfull this disposition is, appeares by these things.

I. First, only such are invited to the Sacrament, as are invited to come to Christ: for vvhhat come they to the Sacrament for, but to come to *Christ*. Now they onely are invited to come to Christ, and they onely are fit to come to Christ, that doe hunger and thirst after him vvith enlarged desires, *Isay* 55.

I. *Iohn* 7. 37. *Apoc.* 22. 17. So must they bee qualified that vvill receive

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Christ; and so must they be qualified also that will receive him in the Sacrament. It is cheerely comming to the Sacrament, when a man knowes hee shall be welcome. He shall bee sure to be welcome that is invited, and the desiring, hungry, thirsty, enlarged spirit, is undoubtedly invited.

2. Secondly, to such only is the end of the Sacrament made good. As such are onely invited, so such are onely fed and feasted. What come we to the Sacrament for? Come wee not to bee made partakers of the good things there prepared for us? God, hee prepares, and *makes ready* for us. *Mat. 22.*

4. And when wee come, wee come to eate the good things God hath prepared, and made ready for us. Now if wee would eate those things which God hath prepared for us, wee must come prepared with hung r, thirst, and desires after these things. And when we come thus qualified, we shall be sure to meet with a blessing, and to feed upon that which God hath prepared. God that would have men *deale their bread*

to

to the hungry, *Isay 58. 7.* will certainly himselfe much more deale bread to an hungry soule, *Psal. 107. 9.* For hee satisfieth the longing soule, and fills the hungry with goodnesse. Doe we not come to the Sacrament to be filled, to bee satisfied? would we not be loath to bee sent away lank and empty? They that come with longing soules, shall be sent away with satisfied soules. *Isay. 44. 3.* I will powre water upon him that is thirsty, and floods upon the dry ground. Not drop, but power, not a shower, but a flood. So liberally God answers hungering and enlarged desires. There is a phrase, *Isay 58. 10.* If thou draw out thy soule to the hungry. When men come hungry to his Ordinance, God wil draw out his soule to fatisfie the. We shall see it made good in *Dauids* case, *Pf. 63. 1.* My soule thirsteth, my flesh longeth. What came of it? Did hee long in vaine? Did he loose his longing? No: but *Ver. 5.* My soule shall bee satisfied as with marrow and fatnesse, and my mouth shall praise thee with joyfull lips. So abundantly should his heart be satisfied and cheered, with the fat and sweet

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Ecce, pau-
per venio
ad te divi-
tem, miser
ad miseri-
cordem, ne
recedam
vacuus, vel
contemp-
tus Esuri-
ens incipi-
o te quæ-
rere, ne de-
serar a te
jejunus.
Famelicus
accedo, ne
recedam
impastus.
Et si ante-
quam co-
medam
suspiro, da
vel post
suspira ut
comedam.
August. li.
medit. c. 39

of Gods Ordinances, that hee should breake out into the praises of God, What an excellent thing is it to taste the marrow and fat of Gods Ordinances ! much more to feede on it ! much more to feede unto fulnesse and satisfaction ! whose teeth would not water after such curious delicates ? Bring longing, hungry enlarged desires, and fat, and marrow shall bee our portion. For herein hath spirituall hunger an advantage above bodily. Bodily hunger a man may hunger withall, and yet his hunger helpes him to no meate nor satisfaction : but spirituall hunger doth, as having the promise of satisfaction. Christ out of his compassions will liberally relieve all hungry foules that with desire seeke after him. Excellent is that place, *Matth. 15. 32.* Then Iesus called his Disciples unto him, and said, *I have compassion on the multitude, because they continue with mee now three dayes, and have nothing to eate, and I will not send them away fasting, lest they faint in the way.* He that would not out of his compassions send away the multitude with

with fasting bodies, least they should faint; how much more, thinke wee, will he compassionately regard an hungry soule, and not send it away fasting from the Sacrament, lest it should faint. Christs compassions will not suffer him to send away an hungry soule fasting. Alas, hee knowes it would faint if it should come empty, and goe away empty; if it should come hungry, and goe away hungry.

3. Thirdly, the more strength in our desires, the more hunger in our spirits, the more abundant and the more plentiful satisfaction. The more our hearts are enlarged in our desires, the more Gods hand will be enlarged in his bounty, *Psal. 81. 10. Open thy mouth wide, and I will fill it. God hath an open hand, for all that have an open mouth. God hath a hand wide open, for such as have their mouthes wide open. A mouth wide opened, shall be a mouth full filled. A wide mouth shall bee a full mouth. God will enlarge himselfe to all that come to him with enlarged hearts. Gods admeasurements of grace*
and

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and spirituall good, are suitable to mens enlargements and dilatations of their spirits. Three things fit a Vessell to receive a great measure of liquor. 1. When it is of *large capacity*. A small Vessell may be filled, but yet a small Vessell cannot have so much infused into it, as a Vessell that is of larger capacity. The larger the bucket is that is let downe into the Well, the more water it brings up. 2. When it is an *open Vessell*. Though a Vessell be of sufficient capacity, yet if the *Vessell bee shut*, and the mouth of it closed up, though it bee throwne into the Sea where there is water enough, yet it fills not. 3. When it is *wide open*. Though the mouth of a *Vessell be open*, yet if it be not *wide open* it doth not fill so readily. Take a Bottle, or a narrow-mouthed Glasse, and dowe it under the water, & yet it may be pulled up again with little or no water in it, though it bee of great capacity, because the narrowness of the mouth hinders the ready and quick passage of water into it. A *wide mouthed Vessell*, as a Paile or Bucket, is no sooner under

der water, but it is instantly filled, because the mouth of the Vessel is *wide and broad*. So when we come to Gods Ordinances, to the Sacrament, we should come so as to be filled, we should come to get as liberall largesses as possibly wee can. The way to doe that, is to have our hearts Vessels of competent *capacity*, to have them *opened*, to have them *wide opened*. The way to doe these things, is to have our hearts enlarged with hungring and longing desires. Such enlarged desires *open the mouth*, and *open it wide*; and when our mouthes are opened, God will *open* his hand, his *filling* hand. As therefore we desire to have the *Lord* fill our mouthes when wee come to the *Lords Table*, so let us get our mouthes *wide open*. When wee come to the Sacrament, why come wee? Is it not that wee may eate our *fill* of Christs body? and drinke our *fill* of his blood? It is not that wee may goe from the *Lords Table* as Christ went from *Jordan*, *full of the Holy Ghost*? As we desire to have *full mouthes*, so let us bring *opened wide*.

wide open mouthes. When men come to the Sacrament with hearts enlarged, and hungring desires, *Christ* will give such a Commandement to the Sacrament, as he did to those servants concerning the water-pots, and it shall doe as they did, *Iohn 2. 7. Iesus said unto them, fill the water-pots with water. And they filled them up to the brim.* So in this case will *Christ* say, Lo, here bee men come with enlarged hearts, with earnest and strong desires, I see they have *opened their mouthes wide*; fill them with my spirit, with my vertues, and efficacies, fill them with spirituall strength against their corruptions, fill them with power to walke in obedience: and upon this command of *Christ*, the Sacrament shall empty it selfe with an abundant blessing upon their soules, yea, it shall *fill them up to the brim.* What an happie thing is it to be full, *brim-full* of *Christ*? A mouth wide open, will be a meanes to fill the heart full, *brim full* of *Christ*. That man comes happily to the Sacrament indeede, that can say after his being at the

the Sacrament, as they did in that case, *Psal. 126. 2, 3. Then was our mouth filled with laughter, and our tongue with singing. The Lord hath done great things for us, whereof wee are glad.* Now, wouldst thou bee able after a Sacrament to say, When I was at the Sacrament, then was my *mouth filled* with laughter, my *tongue* with singing, and mine *heart* with spirituall comfort and joy; The *Lord* hath done great things for mee, whereof I am glad. Wouldst thou after a Sacrament be able thus to say? Why then when thou goest to the Sacrament, *open thy mouth*, and *open thy mouth wide*, and God will fill thy *mouth* with laughter, and thine *heart* with spirituall joy. It is true, that a great many goe from the Sacrament, and their mouthes are not filled with laughter, but with complaints, with sad complaints of the little good they receive at the Sacrament. Many come from the Sacrament with empty mouthes, empty hearts. And what may the reason of it be? Is not God as bountifull as he was wont to be? Yes surely:

surely : hee is the same God that ever, his hand is not shortned ; but the very reason is, that men come with *shut mouthes*, or at least, with their mouthes but *narrowly opened*; and *shut mouthes* and *narrow mouthes*, must needs be *empty mouthes*. We *open* not, therefore God *fills* not; wee *open* not *widely*, therefore God *fills* not *full*. Is the Sea empty, because a stopt Vessell is not filled when throwne into it? Is there no water in the River, because a narrow-mouthed Vessell brings up so little? Surely there is a sufficiency of all spirituall good, in Christ a *fulnesse of blessing* in Gods Ordinance : all the fault is in our own indisposition, we come with dead, livelesse, formall, narrow, strait, and closed hearts, and that is the very bane of the business, see how S. Paul speaks to the *Corinthians*, 2 Cor. 6. 11, 12. O ye *Corinthians*, our mouth is open unto you, our heart is enlarged, ye are not straitned in us, but ye are straitned in your owne bowels. So saies Christ: O ye sons of men, mine hand is full, mine hand, and mine heart is open unto you, mine

mine Ordinance in the Sacrament is open unto you; that is not straightned in its owne nature, but it is ready to powre out it selfe to you. What is the matter then that yee goe away so empty mouthed? yee are *straitned* in your owne bowels, you have not *opened mouthes*, nor *inlarged hearts*. Certainly if men could come to the Sacrament, as *Hannah* did to that service of Thankesgiving, *1 Sam. 2. 1.* it would bee farre otherwise with us; *Mine heart*, saith shee, *is enlarged over mine enemies*. So if we could say, mine heart is enlarged towards my Saviour, my desires and hunger is enlarged after him, wee should then find Gods hand suitably enlarged to our hearts.

Quest. But how should a man get his *mouth wide opened*, how should hee get his desires thus enlarged after Christ?

Answer. 1 First, get a sense and a sight of Christs worth, and thine owne wants. Offer meate and drinke to a man that is full, and hee will not open his mouth to receive it, *The full despises the hony-combe*; but let a man
alone

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alone till his stomacke bee empty, and when once he feeles the pinches and twitches of emptinesse, and when once hee feeles the want of meate and drinke, and so begins to prize the worth of it, he will quickly open his mouth, and open it wide, readily, and geedily too, if foode bee presented to him. Such a sense of the want and the worth of Christ, would open our mouth wide indeede. There is nothing so shuts up our mouthes as our senselesnesse of our wants, and the worth of Christ. The pincht Prodigall can thinke upon, and desire the bread in his Fathers house. Labour therefore to affect thine heart with the sense of thy want of Christ; labour to feele how miserable thou art without him; labour to see his riches, excellencies, and all his al-sufficiencie, these things would bee as keyes to unlocke and open our shut mouthes.

2. Secondly, labour in private, before you come to the Sacrament, by your owne endeavours, to stretch and widen your mouthes. Strive by much prayer

prayer to get thine heart enlarged. Enlargements of the heart in private prayer, will fit the heart for enlargement in the Sacrament. One duty affords contribution to another, and one duty disposes to another. Labour to have thine heart enlarged by private meditations and working upon the promises. This is that which is the mischief of all, Men put off the worke of opening their mouthes, till in a manner they be opening their mouthes to receive the Elements, and having the worke then to doe, they are so shut up in hardnesse, and deadnesse, that they cannot by any meanes open their mouthes at all. The heart will not on a sudden, and at a becke, bee brought into a Sacramentall frame; it is a worke that will aske time and paines. The opening of the spirituall mouth, and the widening of it, is not so soone, nor so easily done, as the opening of the bodily mouth. It is a worke that must bee done gradually, and with some striving before hand. It will aske much prayer. The same God that must fill them, it is even hee that

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must open them, and therefore he must be sought to earnestly. It wil aske much meditation and strugling in private. A man that would make a bladder capacious to hold spices, he blowes it, and rubs it, and blowes and rubs it many times over, and all to make it the larger. If a man were promised, that on such a day he should have as much money as his purse would hold, how would he every day before bee stretching, and reaching his purse, that by little and little he might stretch it to such a bignesse and capacity, that it might receive a great summe. If therefore thou wouldest have thy heart capacious and large at the Sacrament, be often before the Sacrament strugling with thine owne heart, and get it well enlarged by the serious use of private helps. Our customary formality undoes us. When wee should be eating and drinking, then have we our mouthes to open. How can they eate and drink, whose mouthes are not opened? It is said of *Solomon* in another case, 1 *King.* 4. 29. *God gave Solomon largenesse of heart,*

heart, as *the sand that is on the Sea shore*. It is said of Hell, *Isay 5. 14 That Hell hath enlarged her selfe, and opened her mouth without measure*. Now if it were thus with our hearts, that we had largeness of heart, as *the sand on the Sea shore*, if our hearts were enlarged, and our mouthes opened without measure, yet were there abundantly enough in Christ to fill our hearts, and satisfie the hungry desires of our soules: our desires cannot exceede Christs riches, nor Gods bounty, hee is able to give above all that wee can aske or thinke: and therefore let us labour with all our might, for a distention, and a dilatation of our hearts and desires, stretch, & widen them to the utmost we possibly can.

Object. Men see ne generally to have these enlarged desires, this hunger and thirst; for how desirous doe men seem to bee to come to the Sacrament, and how wondrous ill would they take it to be kept backe?

Ansiv. There bee false hungers, and false thirsts, false desires. 1. There is a desire that comes from custom & fashion.

Earnest desires after Christ,

It is the custome of the time, or the custome of the Towne, and by any meanes they will bee neighbour-like; and because others goe to the Sacrament, they must needs goe too. It is not any desire of *Christ*, nor any hungering after him in his Ordinance, that drawes them on, but onely a desire to doe as others doe. You shall see many desire to goe to a Feast, whether they see all their neighbours goe, and will take it exceeding ill, if they bee not invited; not because they want a meales meate, or because they greatly care for the cheere, but because the rest of their neighbours goe, and it would be some disgrace to them to bee left out; and therefore are very desirous to goe, though they weigh not the cheere a whit, when they come there. 2. Secondly, there is a desire that comes from superstition. Many have a strong conceit, That the very deede doing, what ever they be that doe it, and how ever they doe it, will worke wonders with them. They are perswaded, that if they doe but receive the Sacrament, that

that they shall receive some good thing, though they know no more than the post, what good thing it is that is to be received. This is a *superstitious thirst*. 3. Thirdly, there is a *true thirst*, and a *right hunger* indeede. And this is discerned and distinguished from the other by these things.

1. First, by the *object* of it, for it is directly carried after Christ, fellowship, and communion with him. and fruition of him and his benefits, *Psal. 42. 1, 2. My soule panteth after thee, O God, my soule thirsteth for God, for the living God, when shall I come and appeare before God?* This neither doe ignorant nor superstitious persons doe. Experience proves it, for when they are questioned withall what makes them desirous to come to the Sacrament, either they can give no reason why they desire to come, or else never give any such reason as this. Their desires, at the best, are but after the worke and the performance, beyond which they never look.

2. Secondly, by the *ground's* of it: for the grounds of true desires, 1. Either

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a sense of the want of Christ, a *self-emptinesse*. Want of drinke makes men thirst, want of meat makes men hunger. So true desires come from the sense of of a mans owne wants and emptinesse, which can onely be supplied, and satisfied by Christ. 2. Or else from the sense of former sweetnesse and goodness of Christ in the use of the Ordinance. A man hath formerly received the Sacrament, and in the use of it hath found abundance of sweetnesse in communion with Christ, hath found pardon sealed, faith strengthened, hath found his heart invivified, and enlarged, hath gotten some power against his lusts, some strength unto obedience: and having formerly received some good by it, this quickens and stirres up his desires and makes them the more vehement after Christ & his Ordinance. But with ignorant and superstitious persons, it is not so. It is neither a sense of present wants, nor feeling of former benefit, that moves their desires to come.

3. Thirdly,

3. Thirdly, by the *qualities* or *properties* of it. They are these:

1. First, an holy kinde of impatience in the want of the Ordinance. A man in bodily hunger and thirst, growes impatient in case of delay, thinkes every minute seven, till he come where hee may have that which will satisfie. True desires, specially in case of delay, thinke long, till they bee at the Ordinance where Christ is to bee had. It is not once in a yeare will serve his turne. An hungry man eates oft, a thirsty man drinks oft, and thinkes long till hee comes to his meate, and drinke. It is so here, *Psal. 42. 1, 2. My soule thirsteth, when shall I come?* Not so with ignorant, formall, and superstitious ones. Let all bee but agreed to stay from the Sacrament, and once in a yeare will richly suffice them.

2. Secondly, nothing quiets the heart, nor can still the craving desires of it, but enjoyment of Christ in his Ordinance. When a man is heartily hungry, and thirsty, nothing satisfies him but meate and drink. Give him what else you will,

yet still he craves meate and drinke. So give a man what you will, that desires Christ in the Ordinance, yet his soule is not quiet and satisfied. Give him the Ordinance, yet if hee have not Christ in the Ordinance, his desires are not at quiet. Formality, and superstition, let them but doe the outward worke, let them but receive the outward Elements, though they receive nothing at all else, yet they are well a-paid, and their spirits highly well contented. They thinke themselves as well as a Sacrament can make them.

3. Thirdly, great and sweete contentment in the use of the Ordinance. What sweeter contentment doth an hungry man finde in eating his meate, in drinking his drinke, *Judges 15. 19. When he had dranke, his Spirit came againe and he revined, Prov. 25. 25. As cold waters to a thirsty soule, so is good newes from a far Country.* The Proverbe implies a great deale of contentment, that a thirsty man takes in drinking cold waters. No such sweet finds formality, or superstition, in the use of the
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the Sacrament. And so much may suffice for this fourth thing.

5. The fifth thing to be done in a stull preparation is, *To raise up in our selves, and to come with a strong expectation of the benefits to be received in the Sacrament.* There be excellent and precious things to be received in the Sacrament. As in the institution wee have a commandement to *eate and drinke, Take and Eat*: so we have a promise from Christ of excellent things to be dispensed in this Ordinance. *Take and eate*: why, what if wee take and eate? what shall we take, & what shall we eate? What is it that is to be had in the use of this Ordinance? *This is my body. Drinke ye all of this*; What shall wee drinke? *This is my blood.* So then Christ in the institution of this Sacrament, hath promised that worthy receivers shall eate his body, shall drinke his blood. In the Sacrament Christ tenders his body to be eaten, and his blood to be drunke; and promises, that hee will give those things to the faithfull receivers. Now then when we come to
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the Sacrament, wee should come with an expectation to have these promises made good, we should come with a full account to receive these things promised. When *Peter* and *Iohn* went up to the Temple, the Creeple asking an almes of them, *Acts* 3. 4. they fastning their eyes on him, said unto him, *looke on us*. And the Text sayes, *hee gave heede unto them, expecting to receive something of them*. And his expectation was not disappointed, *hee received something*, and a better thing than he expected. When we come to the Sacrament, wee should *give good heede* to the Sacramentall promises, and should have a fixed eye upon them, *expecting to receive something from them*, and from the Ordinance: And surely such expectation of ours should not bee disappointed. If we come with expectation, God would never send us away without satisfaction in our expectation. We never finde any that came to Christ to be healed, or holpen in any kinde, but they came to him with a strong expectation to receive the benefir, they came

came for, If a Leper came, hee came with *expectation* of cleansing. If a blinde man came, he came with *expectation* of his sight. If a lame man came, hee came with *expectation* of the restitution of his limbes. And wee never reade in all the Gospell, that ever any man that came with an expectation of any good from him, was turned away with his expectation deceived. *If I have caused the eyes of the widdow to faile, sayes Iob, Chap. 31. 16.* Poore Widdowes, that were oppressed & wronged by others, or that were in want, and needed succour, they came to *Iob*, and they came to him with expectation, that he would assuredly pleasure them. Their eyes were to *Iob*, and *Iob* seeing that they came to him with such an expectation, he by no meanes would cause the *expecting* eyes of the Widow to faile. If we would so come to the Sacrament with our eyes to Christ, and to his promises, expecting his making good his promises to us, he would not cause our eyes to faile. Thus therefore resolve, Christ hath promised to give in the

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Sacrament his body and his blood, to give the benefits of his death, hee hath promised to seale pardon, to manifest himselfe, to give power against lusts, &c. I will therefore now goe to this Ordinance, with a particular expectation of such and such a particular blessing, as my soule stands in neede of. And most sure it is, that the want of this duty proves very prejudiciall to us. How come many from the Sacrament without any benefit, or good at all? How fals it out so? They have as much as they expected; as they went *expecting* nothing, so they come away *receiving* nothing. God will not drop downe his blessings upon oscitant and negligent hearts. We our selves will not give unto others, where wee know there is no such thing expected from us.

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God to be sought in speciall maner by prayer, before the Sacrament.

THere remains now onely the sixth and last thing to be done in actuall preparation, and that is the solemne and serious *seeking of God in prayer*. Indeed prayer is a common preparative duty to all services of God, yea, to all workes we take in hand, *Col. 3. 17. And whatsoever ye doe in word or deede, doe all in the name of the Lord Iesus; that is, calling upon the name of the Lord, and seeking first to him by prayer. It is laid to their charge as a great sin, Isay 30. 2. That walke to goe downe into Egypt, and have not asked at my mouth. No businesse, especially businesse of weight and concernement, should bee undertaken without prayer. And what businesse of greater weight, what businesse wherein we stand so much in neede of God, and his helpe, as is the worthy receiving of the Sacrament? If common and ordinary businesse must not bee medled withall*

withall without prayer for direction and blessing, how much lesse should this great businesse of receiving the Sacrament? How needfull a duty this is, will thus appeare :

1. First, this duty neglected, it will cast a dampe upon all other our preparations. This failing in the last act, will marre all that hitherto wee have done, neither can a blessing be expected upon all the rest, in the want of this. We know *Solomons Proverbe*, *Prov. 16. 1. The preparations of the heart are in man, but the answer of the mouth is from the Lord.* The meaning of it is, that though a man have studied hard, and have well provided and prepared himselfe what to say, yet he hath neede of Gods helpe, to deliver the thoughts of his minde; and that a man cannot *bring forth* his conceptions without the obstetrication of Gods assistance. A Minister, when hee is to preach, spends time in preparation for the worke; now when he is thus prepared, yet he needs the helpe of God for a *doore of utterance*. Is it not therefore
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exceeding necessary for a Minister, though hee have ever so well prepared himselfe by study, to seeke to God by prayer? *that utterance may bee given unto him, that he may open his mouth,* as S. Paul desires to be prayed for, *Ephes. 6. 19.* Though a man by study be well & sufficiently provided, yet if a man, without prayer to God for his assistance, should up into the Pulpit, might not such an one feare that his mouth might be stopt and God should silence him in the Pulpit? Or could he looke at least that his tongue should so speake, as that the preparations of his heart should goe to the hearts of others? For al a Ministers preparations, notwithstanding he stands in neede of Gods special assistance, & therefore it neerely concerns him, together with his preparations to seek to God by prayer, for that help & assistance of his. Iust so it is in the case of the Sacramēt. The preparations of the heart are in man, but yet ability and power to doe the worke at the Sacrament, is from the Lord; so that if God help not, and assiste not, all preparations come to little.

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And it cannot bee expected that God should helpe, when he is neglected and not sought to, and intreated to helpe. We need Gods helpe in all things, but specially in holy duties. What was the bearing of the Arke on the Priests shoulders to the receiving of the Sacrament? One would thinke there should have needed no such speciall helpe to that worke of bearing the Arke, besides the generall concurrence of Gods providence. And yet it is said, *Chron. 15. 26. That God helped the Levites that bare the Arke*: yea, it was such speciall helpe, that they offered sacrifices upon it. And if they needed the helpe of God to beare the Arke of the Lord; how much more doe wee neede the helpe of God in this solemn action and service of receiving of the Sacrament? And if such need of help, is there not then as much neede of prayer? Will helpe come from God without prayer? Will the Lord help us if wee seeke not for his helpe? nothing lesse. Nay, so far from helping us, that wee may rather feare hee will curse our performances.

formances. For upon our preparations, before specified, to come to the Sacrament without speciall seeking God in prayer, what is it better than a trusting in our selves, and in our preparations? Assuredly God will blast all selfe-confidences, and all confidences in our owne preparations. Therefore never thinkethy selfe duely prepared, till to all the rest thou hast joyned solemne and earnest seeking of God by prayer.

2. Secondly, it should be a mans great care, both to *sanctifie himselfe* to the Ordinance, and to have the *Ordinance sanctified* to him. *Sanctifie your selves*, saies Iosiah, 2 Chron. 35. 6. to the Levites. Now prayer is the way to doe both. It sanctifies us to the Ordinance, and the ordinance to us, 1 Tim.

4. *All things are sanctified by the word and prayer.* All things, both *persons* to the *Ordinances*, and *Ordinances* to the *persons*, not onely meates and drinkes, but Ordinances, Sacraments are sanctified to our uses by prayer. Where prayer is neglected, neither is the person sanctified to the Ordinance, nor

the Ordinance to the person.

3. Thirdly, what an happy and a joyfull thing is it, when a man comes to the Sacrament, and it shall as it were say to a man, as *Ananias* said to *Saul*, *Acts 9.17.* *Brother Saul, the Lord hath sent mee unto thee, that thou mightest receive thy sight, and be filled with the Holy Ghost.* So when the Sacrament shall come with such commission to us, how blessed a thing is it? The Lord hath sent me unto thee, that thou maist receive comfort, and be filled with the Holy Ghost. Now there is a course to be taken, that the Sacrament may be sent with such a commission. But what may that course be? Doe as *Saul* did, Verse 11. *Ananias, goe inquire for Saul, &c. for behold hee prayes. Saul was praying, and praying hard, and then when hee is at prayer, before Ananias his coming, then God gives this Commission, Goe Ananias, goe thy waies to Saul, and let him be filled with the Holy Ghost, for behold hee prayes.* So if men before the Sacrament would spend time in prayer, and be earnest in seeking God,

God, God would give a Commission and a charge unto his Ordinance, Goe and be effectua!l and powerfull to such a man, bee a meanes to fill him with the Holy Ghost, for *behold he prayes*; and hath before his comming to my Table spent much time in prayer. It was at the Sacrament of Christs Baptisme that *Christs prayer opened Heaven*, and brought downe the *Holy Ghost*, Luke 3. 21, 22. And there is no question, but our prayers at the Lords Supper, would the more easily and readily *open heaven*, and bring downe the *Holy Ghost*, if wee did but begin the worke at home in private prayer by our selves.

Vpon these considerations therefore let us bee stirred up to bestow much time in private prayer by our selves, before our comming to the Sacrament. Doe in this case as the Prophet speakes in that, *Zach. 12. 12, 13, 14. Every family apart, their wives apart*. We must not only pray when wee are met in publike, & joyne with the Minister, but we must pray in our Families, pray in our Closets, every Family apart, the Husband

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apart,

apart, the Wife apart, the Children apart, the Servants apart, every soule apart by himselfe. And have a speciall care in prayer to put up to God such Petitions as are futable to the businesse of the Sacraments; yea not onely is God to be sought by frequent and fervent prayer, but when wee finde our hearts more dull and untoward to the worke, it is not amisse to quicken and put more life into our prayers by fasting. It may bee thou hast such hardnesse and deadnesse in thine heart as cannot bee cast out but by fasting and prayer. *Holy fasting* proves an excellent preparative to *holy feasting*. *Fasting prayers* will bring *feasting joyes*. Thus is God in speciall manner to bee sought by prayer. But how this is done is pittifull to consider. Many know not what praying meanes. Hee that cannot pray, can never receive the Sacrament as he ought to doe. How rarely is God sought apart in the closet? Or if any prayer be used, what is it but mens customary formalities that they use at all other times, which no more

concernes

concernes the Sacrament, than the riding of a journey, or going to plough, or any other common occasion. There is no putting up of Petitions agreeable to the occasion, no begging of those particular blessings that are to bee had in the use of the Ordinance. Not one of a hundred thinkes of these things. Urge men to prayer in this kind, and may they not answer, as *David to Saul* when in his armour, *1 Sam. 17. 39. I cannot goe with these, for I have not beene accustomed to them.* So they cannot pray and seeke God when they are to come to the Sacrament, because they are not accustomed to these duties at other times. How can they pray before they come to the *Sacrament*, that pray not at other times? And thus wee now see how wee are to prepare our selves before wee come to the Sacrament. Now therefore bee wee exhorted to take paines, and to be industrious in the doing of these duties of preparation; up and bee doing, and the Lord will be with you: And for our better encouragement to bee painefull and in-

dustrious in seeking God in these duties of preparation, know this; *That God will never bee wanting to true and industrious desires and endeavours.* God will give good and happie successe, sweete and gracious answers, to all such as seeke him industriously in those waies and meanes that he appoints. *Luke 19. 1, 5. Zachæus had a great desire to see Christ, but yet had great discouragements. The crowde was great, and he a little man.* But his discouragements dampt not his desires, but his desires make him industrious against his discouragements. *He runs before, climbs up into the Sycamore, or wild Fig-tree, gets him a place there, from whence hee might see Christ over the heads of the multitude.* And what comes of all this? Was it labour lost? Was it paines taken to no purpose? No. It proved paines wondrous well worth the while: for doe but see what followed upon it.

1. First, as soone as Christ comes neere him, hee *lookes up too, and sees him.* It had beene small comfort to have seene Christ, if Christ had not seene

seene him. They that set themselves to seeke Christ, shall not onely see Christ, but shall be seene of Christ. How many of the multitude see Christ, crowned, & touch Christ, and yet are no once minded, nor regarded by Christ? But *Zacheus* who is thus painefully industrious to see Christ, both sees, and is seene.

2. Secondly, He not only sees Christ, and is seen of him, but he *heares* Christ, and heares him call him by his *name*, and in particular to speake to him. For Christ to speake to him, and to speake to him by name, being a man hee had never seene before, how must this needs affect and ravish his heart?

3. Thirdly, hee *invites* himselfe home to his house, to bee his guest, to eate and drinke with him. If he had but barely seene Christ, it had beene some content, hee had not altogether lost his end. But that is not all, Christ lookes up to him, cast up a gracious looke towards him. Oh what a sweet comfort is it, to have Christ looke graciously towards one! & yet that is not all neither,

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but Christ speakes to him by name, *Zacheus* : As if he had said, Though thou knowest not mee, nor I never saw thee before, yet that thou maiest know that I take speciall notice of thee, and beare a speciall favour to thee, *Loe, I call thee by thy name.* The good Shepheard knowes his sheepe and calles them by name, *Iohn 10.* Know therefore that I call thee by name, and call thee by name as one of my Sheepe. This was sweet. If Christ had said no more but this, Well done *Zacheus*, thou out of a desire to see me, hast taken paines, now see mee, looke upon me thy fill, that had beene sweete; but here is more yet, *Zacheus, come downe,* I will goe to thine house, to thy Table with thee, thou shalt bee my Host, and I wil be thy Guest. Since thou hast taken so much paines to run, and climbe, & hast by thy paines overcome all discourageméts, Come, come dome *Zacheus*, thou shalt entertaine mee, have mee for thy guest, and have sweet fellowship and communion with mee. So sweetly, so abundantly, were *Zacheus* his painefull endeavours recompen-

compenced. Oh, what sweet and precious figs doth *Zacheus* gather in this wild fig tree? Who would not *runne* and *climbe*, and clamber with all his might into such a Tree, to pick such excellent fruit? When wee therefore are to come to the Sacrament, doe wee the like. When we come to the Sacrament, would we not be glad to see Christ, to have him looke graciously upon us, to have communion with him, to have him invite himselfe to us, to have him bee a guest in our hearts? Would wee not bee glad to have it thus with us? Surely there is little comfort in the Sacrament, when it is not thus with us. Word and Sacrament both, are but dead and dull services when Christ is not seene in them; when wee heare not his voyce, see not his face in them. Therefore when we are to come to the Sacrament, looke to that, and provide for it before-hand; that when wee are come, we may see Christ, have him see and owne us. But how may that bee done? Set thine heart, first, strongly to desire to see Christ; and then though thou

thou may have discouragements, that there is a *multitude* and a *crowd* of duties to be done, and that thy *stature* and strength is very little, and therefore no great hope that thou shouldest get the sight of Christ in the Ordinance, yet for all that, hold on thy desires to see Christ, and *run* before, and get up, and though it cannot bee done without much adoe, yet *climbe up into the Sycamore Tree*, and thou shalt see Christ and have communion with him from the top of that Tree. I, but what is that *Sycamore Tree*? what is that *running before*? what is this *climbing up*? It is, out of a desire to see and enjoy Christ in his Ordinance, an industrious paines-taking in private duties of preparation, examination, excitation, and renewing of faith and repentance, and striving in prayer with God. This is *running before*, this is *climbing up into the Sycamore Tree*. And whosoever takes paines before-hand, in the fore-named and fore-handled duties of preparation, hee runnes before, hee climbs up into the *Sycamore*, and shall speede as happily as

Zacheus

Zachews did; shall from the top of that *Sycamore*, so painefully climbed, see Christ, and enjoy fellowship with him.

All that come to the Sacrament say they desire to see Christ, and enjoy him there; and yet to how many doth Christ say in effect, at the Sacrament, as the Lord speakes to *Ezekiel*, *Ezek.*

12.18. Sonne of man, eate thy bread with quaking, and drinke thy water with trembling. So, Son of man, eate thy Sacramentall bread with quaking, and drinke the Sacramentall wine with trembling, Goe, get your waies home with a drooping, and an heaue heart. But why should they so doe? because they see not Christ, nor Christ looks not at them, vouchsafes no fellowship with them in his Ordinance: *Goe thy way, eate thy bread with joy, & drinke thy wine with a merry heart, sayes he, Eccl. 9. 7. for God now excepts thy workes:* but contrarily may it be said to many, *Goe thy way eate thy bread at the Sacrament, with sorow, and drinke thy wine at the Sacrament, with an heaue heart, for God excepts not thy workes, nor thy service herein.*
Christ

Christ doth not looke upon thee, doth not invite himsele to thee. And what may the reason of it be? Men say, they desire to see and enjoy Christ in the Sacrament, but they do not *run before*, they do not take paines to *climbe up into the Sycamore Tree*. Their desires are, idle, lazie, slothfull; there is no industrious preparation, no industrious examination, no industrious renewing faith and repentance, there is no industrious praying, and painefull seeking of God before-hand. And hence is our mischief and miscariage, *wee runne not, wee climbe not*, and therefore *wee see not*, So long as *Zachens* kept on the ground hee saw not *Christ*, nor could see him; but when he had *run before* and *climbed*, then he doth more then see him. Our desires keepe on the ground, wee spend no time, wee take no paines, the weeke, and the day before, and therefore wee misse comfortable sight of Christ in the Sacrament. But let our desires be once *running* and *climbing* desires, let them once get up in the *Sycamore Tree*, and they shall finde fruit worth the *running*

running and the climbing for, Prov. 27.

18. *Who so keepes the Fig-tree, shall eate the fruit thereof; so, he that climbs the Fig-tree shall eate the fruit thereof.* Wee must not thinke that these Figs will drop into our mouthes, they must climbe for them that will have them, and climbing is painefull. They that will take *Zacheus* his paines, shall reape *Zacheus* his gaines. A little faith, a faith of as *small a stature* as *Zacheus*, if it bee industrious, and will take paines before-hand, will helpe a man to great benefit and comfort from Christ in his Ordinance. Though industrious preparation, examination, prayer, &c. be tedious and wearisome to slothful flesh, and that pretends a *presse* and a *crowd* of earthly businesse that must be lookt to, and a *crowd* of duties to bee done, that will keep a man off from a possibility of seeing Christ; yet all the wearisomenesse notwithstanding, and *presse* of secular businesse notwithstanding, hold thy selfe closely to this worke, there will come that comfort, and that sweet in the Sacrament, that will pay for

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for all. Though it were troublesome to *run before*, though it were a matter of trouble and difficulty to *climbe* and *clamber* into the *Sycamore Tree*, yet finds *Zacheus* that precious fruit therein, that richly paid him for all his paines. Now besides all this paines in our owne personall preparation, we must also know that wee must have a care to prepare others, as wee stand charged with them in their severall relations to us. Ministers must not only prepare themselves, but must doe their best to prepare their people. As *Iosias* speakes to them, *2 Chron. 35. 6. Sanctifie your selves, and prepare your brethren*: so it may bee said to Ministers, sanctifie your selves, and prepare your people: so to Parents, sanctifie your selves, and prepare your children: so to Masters and Governours, sanctifie your selves, and prepare your servants and your Families. See *Exod. 12. 26, 27. It shall come to passe, that when your children shall say, What meane you by this service, that yee shall say, It is the Sacrifice of the Lords Passeover, &c.* And Verse 48. *When*

a stranger shall sojourn with thee, and will keepe the passeover to the Lord, let all his males be circumcised, &c. Such whom it concerned, must looke that hee we e prepared before hee came. Thou therefore that hast others under thy charge, have a care to prepare them, instruct them, direct them, call upon them to have a care to come in due Order. If thou knowest any sin or evill in them, admonish them, and advise them to repentance for it, and to a resolution to a reformation of it before they come to the Sacrament. And thus much for preparation to the Sacrament.

Ob. But when I have done all that I can, I must say, I am an unprofitable servant. *When ye have done all those things which are commanded you,* sayes our Saviour, *Wee are unprofitable servants, we have done that which was our duty to do.* The Lord then be merciful unto me: for if when I have done all that is commanded me, and when I have done that which is my duty to do, I must say, I am an unprofitable servant; then how much more must I say it, that am farre short
of

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of doing all that in this particular I am commanded to doe, and have not done that which is my dury to doe? I doubt therefore that I may not come to the Sacrament, because I cannot finde my selfe thus prepared; I were better keep away than come, unlesse I were thus prepared. I have done what I possibly can doe, but a lasse how short am I of what is required.

Answer, 1. First, have recourse here to that which before was said in the last point of the second Chapter. Labour and endeavour to bee as exactly prepared as possible thou canst, but if thou canst not attaine to that measure and degree of preparation thou desirest, yet if thy heart witnesse to thee that what is wanting in thy preparation, is not from sloth, idlenesse, and lothnesse to take paines, but it is the highest degree that with all thy paines thou art able to attaine unto; I say unto thee in this case, as *Saul* spake to *David* in that, *1 Sam. 17. 37* *Goe and the Lord be with thee. Goe to the Sacrament,* and feare not, but that the Lord

Lord will be with thee.

2. Secondly, if indeede thou hast no faith, no repentance at all wrought or renewed in thee, I would in any case advise thee to forbear; *for why shouldest thou destroy thy selfe*, as Solomon speakes in that case, *Eccles. 7. 16.* But now deale uprightly, as in Gods presence, and take heed as well of bearing false witness against thy self, as against thy neighbour. It is a sin to beare false witness against thy selfe, as well as to foredoe thy selfe, and therefore make conscience of it, deale sincerely therefore. Darest thou confidently, and upon unquestionable grounds affirme it, that thou hast no faith, no repentance? I much feare me, sayest thou, that I have not. That is not the point what thou fearest, but what thou assuredly knowest. A man may have much faith that feares he hath none: yea, there may be greatest faith, where there be greatest feares. Thou upon serious examination of thine owne condition, not upon an ignorant selfe-love, darest not for a world, resolutely and perem-

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ptorily

ptorily say, thou hast no faith, no grace, no part in Christ; then take heede how thou upon thy feares forbear Gods Ordinance.

3. Thirdly, if thou have done thine utmost in the sincerity of thy spirit to fit thy selfe for the duty, and thine heart charges thee, neither with any grosse guilt in thy life, nor with any slothfull formality in thy preparation, though thou canst not finde thy selfe so fitted as thou wouldest, yet goe to the Ordinance, if it be upon conscience of giving God obedience. Christ commands the use of the *Sacrament*, *Doe this in remembrance of me*. Now though thine owne feares discourage and dishearten thee, and when thou lookest at thy selfe, thou fearest to go; yet if when thou lookest at Gods commandement, & in the conscience of it fearest to stay away, here in this conflict of feares, let this last feare get the victory; and be more afraid to stay from the Sacrament, in regard of Gods commandement, than to come to the Sacrament in regard of thy discouragement.

Gods

Gods commandement sayes *Goe*, thine owne discouragements sayes *Goe not*. Give obedience rather to Gods commandement, than to thine owne feares. Obedience yeelded to God, out of pure consciēce to his commandement; yeelded, I say, against discouragements and feares; may be no whit inferiour unto, nor lesse acceptable than a preparation in a more exact and excellent degree then yet thou hast. Such obedience is most excellent and most acceptable; for that is the most excellent obedience, when there is nothing else to toll and dray us on but onely *Gods* commandement. When a man finds himselfe in such a frame of spirit, as that he questions not but to meet with comfort, & a good answer at the Sacrament; then possibly not Gods commandement, but that comfort may rather seeme to draw him to the duty. But now when a man hath some discouragements, in regard of the feares of indisposition of his spirit, and yet in regard of *Gods* commandement, dares not absent himselfe, dares not but goe:

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it is cleare, that such obedience is *pure obedience*, because there is nothing to draw him on but Gods commandment, and that hee doth the duty upon this ground, Because God will have him doe it, and that hee doth it more for Gods sake, then his owne. Excellent is that *Exod 14. 15. The Lord said unto Moses, speake unto the children of Israel that they goe forward.* Forwards: Why, there was great danger before them, they goe upon a manifest danger, the Sea is before them. As good goe *backward* to the Egyptians, or as good *stand still* and let the Egyptians come and put them to the sword, as to *goe forward*. It is but death to stand still, but death to goe backward, and it is no better than death to goe forward. What safety can be expected by going into the Sea? Well, for all this, *speake unto the children of Israel, that they go forward.* Now to goe forward, because God commands it, when nothing but present danger is in sight, was an argument of pure obedience: it was not safety, but conscience of obedience to
 Gods

Gods commandement, that caried them *forwards*. A man in the truth and sinceritie of his spirit hath done his utmost in his preparation, and yet his heart misgives him that hee shall sin to goe to the Sacrament, and that he shall run himselfe upon a manifest danger; speake unto such a man *that hee goe forward*, because God commands him to doe him this service, and his going forward in obedience, being pure obedience, it shall returne him at last as great comfort, as if he had beene so prepared as his desire was to have been.

Object. I, but my heart is full of feares and doubts; I feare and tremble to come to Gods Ordinance in my feares.

Answ. Yet come; Feares in coming are no barre to comfort. Thou maist come in *feare*, and yet goe away with much *comfort*. See *Marke* 5. 33. *The woman* fearing and trembling *came and fell downe before him*. And what saies Christ to her? Verse 34. *Daughter, goe in peace*. Shee comes to Christ with *feare*, she goes away in *peace*; shee

came *trembling*, she goes away *rejoycing*. If her feare and trembling had kept her from *Christ*, she had missed of that sweete and comfortable answer, *Daughter, goe in peace*. We know not what comfort wee deprive our selves of, when wee suffer our feares and jealousies to prevaile so far with us, as to keep us from *Christ* in his Ordinances.

Object. But my feare is, that I shall not meet with *Christ*, nor finde him in his Ordinance, and therefore what should I doe there.

Ans. A man may then meet with *Christ*, and finde him, when he least of all hopes to finde him. *Mary* meetes with *Christ*, *Iohn* 20. 15. and supposes he had beene the Gardiner, and accordingly inquires of him as of the Gardiner, Where he had laid *Christ*. But yet before an answer could bee returned her, she turned her selfe from him, for when *Christ* speakes to her, Verse 16. *She turnes her selfe to him*. Therefore she had turned away frō him, as thinking it a bootlesse businesse to stand talking with him, and inquiring of him about

about finding of Christ. And just when she as hopelesse of finding of Christ by him, *turnes her selfe from him*, Christ calls her by her name, *Mary*. So that a man may often finde Christ, when he least hopes for it. Therefore though thou hast but little hope to find Christ at the Sacrament, yet *turne not* from it, but come to Christ in his Ordinance; even then when thou least hopest for it, maist thou heare so gracious a compellation from Christ, as may make thy soule joyfully eccho backe againe *Rabboni*.

CHAP. XIX.

*Meditation, and exercise of Repentance
at the Sacrament.*

A Communion being thus fitted and prepared, and being now come to the Lords Table, it followes to consider, what behaviour is there required of him. It is not enough for a man to dresse, and trim up himselfe in his handsomer apparell before

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hee comes to a great mans table, but there is great care also to be had of that carriage, and behaviour that befeemes such a mans table, and person. Though a man come handsome, and cleanly apparelled to a great mans Table, yet hee may there carry himfelfe so rudely, unmannerly, and uncivily, that hee may give great offence. As therefore wee must have a care to get our hearts into an holy, and fitting frame before wee come, so no lesse must our care bee to have them in a convenient frame during the time of the whole action. Though a man have bestowed much paines with his heart before his coming, yet, if there be not a care of due behaviour in the action, all his former paines may be lost. Though the Priests had been careful to have washed themselves, and to put on their Priestly garments, yet might they be guilty of irregularities at the Altar in not placing the wood, or the parts of the sacrifice in due order, *Leviticus* 1. Therefore as the Apostle speakes in the generall, so it may bee said in this particular,

2 *Iohn*

2 John 8. *Looke to your selves that wee loose not those things which wee have wrought, &c.* So looke to your selves when ye have bestowed a great deale of time and paines in preparation, that by a loose, and carelesse carriage in the duty doing, you loose not the things you have done. There must be a care therefore of the duties to be done in the Action, *duties concomitant*. There be some duties in which the whole congregation joyne together, in which wee must take heede of all loosenesse, and evagation of spirit, especially exprest in idle gazing about, have a care to hold the heart close to those duties in which all joyne together. But I meane not to insist in these. There are therefore some speciall, and personall duties that every one is particularly by himselfe to performe, and those have a speciall care of. The duty in generall to be done at the Sacrament, is, *The offering up of our selves to God in an holy, and spirituall disposition in receiving of the Supper*. This generall branches it selfe into divers particulars. And they are these.

I. First,

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Meditatio
 siquidem
 pascit sci-
 entiam,
 scientia
 cōpunctio-
 nem, com-
 puncto
 devotionē.
 Inter ope-
 ra August.
 l. 3. de Spir.
 & anima.

1. First, solemne, serious and deepe meditation. A leading duty to others that follow, and that which onely furthers them. There must be an heart enlarged with godly sorow for sin, there must be compunction, and contrition of spirit. It is meditation that must fit for it, and bring that, and lay that to the heart which must bruise it. Meditation gives a man a sight, and knowledge of himselfe, of his sinnes, of the riches of Gods mercies in Christ, and such knowledge is it which workes compunction of spirit. We are to bee taken up in duties of thanksgiving, and to be more than ordinarily enlarged therein. There is no such way to enlarge the heart in that duty, as by meditation to heate and warm our hearts. So Psalme 104. 33, 34. *I will sing unto the Lord as long as I live, I wil sing praise unto my God whilest I have my being, my meditation of him shall be sweet, I will bee glad in the Lord.* There is nothing so feedes spirituall joy, and so maintaines and holds up that holy flame that should bee in a mans heart in the duty of

of thanksgiving, as doth meditation. That is the *Oyle* and the *Fuell* that keepes such fire burning. The sweeter our meditation is, the more is the heart prepared, and enlarged to prizes, thanksgiving, and joy in the Lord. Therefore a speciall duty to be done at the Sacrament is, to take up our hearts with serious meditation. And for the better raising and feeding meditation, it is good when we are come to the Lords Table, to doe as *Solomon* wishes us to doe in that case, *Proverbs* 23. 1. *When thou sittest to eat with a Ruler, consider diligently what is before thee.* Hee advises it for a mans better caution, if he be a man given to his appetite, that he may not be desirous of such dainties as are set before him. But in this case it is good to consider *what is set before us* to provoke our appetite, and to stirre up in us a longing after those dainties. Consider therefore what is set before thee, what is done before thee. Consider the Sacramentall elements, the sacramental promises, & sacramentall actions. Here then wee see Bread,
and

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and Wine set before us, and not bare bread and Wine, but the Sacramentall Body, and Blood of Christ : *This is my Body, This is my Blood.* Behold then what a Feast God hath prepared for us; such a feast as that, *Isa. 25. 6. A feast of fat things, a feast of wines on the lees, of fat things, full of marrow, of wines on the lees well refined.* Alas ! how leane are our soules ? What hunger-starved spirits haue we? but here be fat things, full of marrow to feed, and fat our lean soules. How dead and dull are our hearts? but here is wine upon the lees, here is wine that goes *downe sweetly, that will cause the lips of those that are asleepe to speake*, that will refresh and sweetly quicken our spirits. Here we see this Bread broken, this Wine powdered out. Here we see Christ crucified before our eyes; now we see him hanging, and bleeding upon the crosse, wee now see him pressed, and crushed under the heauie pressure of his Fathers infinite wrath : Now wee see him in the Garden in his bloody sweate. Now may wee behold him under the bitter conflict,

conflict, with his Fathers wrath upon the crosse. *Behold the man*, saies *Pilate*, That is our duty to doe now, by meditation to present unto our selves the bitternesse of Christs passion: *Exod.* 24. 8. *And Moses tooke the blood, and sprinkled it on the people, and said: Behold the blood of the Covenant.* So here: *Behold the Lambe of God that takes away the sins of the world: Iohn* 1. and *behold the blood* of that innocent, and spotlesse Lambe; yea behold him now shedding his precious blood to take away the sins of the world, and looke upon him as the *Scape-goate*, bearing, and carrying our sins upon him. Represent we unto our selues in our meditations, as lively as we are able, all the sorrows of Christs passion. How prodigious a darkenesse was there at Christs passion for three houres together? Surely a speciall end of this darkenesse, was to shew the dreadfull and horrible wrath of God against his owne Sonne, now hanging on the crosse, a sacrifice for the worlds sins: was it nothing, or was it but a small matter that God did mar-

fest

Celebrantes cōmōnemur quā si ungulā findens, & ruminans pecus revocare ad fauces, & minutatim cōmolere Domini cæ institutionis exemplū, ut sēper passio sit in memoria, &c. *Cyp. de cæn Dom.* Meditatio rūnat livores vulnerū, fixuras clavorū, lanceæ acetum, persecutorū sævitiā, Apostolorum fugā, & mortem turpissimā corporis sepulturā. *Bern. Hom. de duob. discip. eunt ad Em*

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fest his wrath against him, by letting loose the tongues, and hands of all his carnall enemies against him; but that the Lord himselfe from heaven would reveale his wrath against the unrighteousnesse of the world, which now lay upon him. Now stood Christ in our stead, we should have suffered the hor-
 rour of darkenesse for ever, even that *blacknesse of darkenesse*, as *Jude* calles it. Now Christ undertaking for us he suffers *darkenesse*. And God by this as by a visible signe, would testifie, that the *blacknesse of darkenesse*, caused by Gods wrath for sin, was upon him. Thereby cōceive we in some sort the sad plight, and woful agony in which Christ then was. God causes *the Sun to shine upon the Iust, and the unjust*, Mat. 5. 45. But now, that Christ is a sacrifice for our sins, and to suffer his Fathers wrath for them, he must not have so much as the common comfort of the light of the Sun, but as if hee were of all unjust ones the most unjust, the very light of the Sun shall be taken from him, and he be left in horrid darkenesse. Doe
 but

but looke upon Christ on the crosse, under all our sins lying upon him, and how heaue a presse, how ponderous a weight was that? But consider besides this, how many were the paines of his body by their inhumane, and barbarous usages? what was the bitter exacerbation of his Spirit, by so many base and ignominious reproaches of all his malignant opposites; what, was it nothing to bee scourged? to give his cheekes to the smiters? to be spitefully intreated, to be spitted on, and indure all those outragious insolencies of his enemies before, and at his crucifying? Oh! how bitter were these things? But consider besides all this, to have al the power of Hell against him, and all those Lions, Bulls, Unicornes, & Dogs, to be taken up, & imployed in assaulding & afflicting him. Oh! how past all conception of the understanding of man was the smart of his misery? Here was *Earth* against him; here was *Hell* against him. And yet *Earth* & *Hell* not enough, but *Heaven* it selfe against him. After all this, to have God his Father
from

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from *Heaven* by his prodigious, dreadfull, and long darknesse, to testifie his wrath against him: here was that which added weight and perfection to all the rest. To be three whole houres together under a visible signe of the darknesse of Gods countenance, under the darkenes of the sense of his wrath, witnessed from Heaven, by the darknesse of the Sun: How bitter, and sharpe a cōflict was this above al the rest? Thus represent we to our selves Christ hanging on the crosse; thus, *Behold the Lamb of God* roasting in the fire of wrath; yea, further, After that we have seen Christ thus for three houres space in deepe silence, cōflicting in this time of darknes with all these sorowes, Now as not able any longer to hold his peace, thinke we that we heare him by that formidable cry, manifesting the bitterness, and unutterable extremity of his passion: *My God, my God, Why hast thou forsaken mee?* All these three darke houres was Christ drinking this bitter cup, and now at the third houres end was he come to the dregs and lees
of

of it. This was the sharpest paroxysme and fit of his passion. Now were the envenomed arrowes of the Almighty shot up to the head in his soule. And how can we see, and heare Christ suffering all this for us, and not withall in our meditations stand astonished at the haynousnesse and hideousnesse of our sins, for which no other way of expiation could be made, but by this bitter passion of Christ. Behold in the passion of Christ as in a glasse, the greatnesse of sin. Thinke we sadly with our selves, Surely sin against God must needs be more than men commonly esteeme it. It could be no small matter for which the deare Sonne of God did suffer such horrible and dreadfull torments on the crosse. Let we out our hearts therefore here in the meditation of the greatnes of our sins. And withall let we out our hearts especially in the meditation and admiration of such unmatched love and goodnesse as God hath shewen in the worke of our Redemption. Labour to comprehend, what is the *breadth*, and *length*, and *depth*, and *height*; and to

Ii

know,

Ad victi-
mam illā
pendentē
in cruce
nos confe-
remus. Ibi
vere contē-
plabimur
Deum, ibi
in ipsum
cor Dei
introspeci-
emus, quod
sit miseri-
cors, quod
nobis
mortem
peccato-
ris, &c.
Luther. in
Gen. 19.

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know and see the love of Christ; which passeth knowledge. What heart is able sufficiently to admire the depth of the riches, the bottomlesse depth, the unfadomable depth of the riches of Gods love and mercy in Christ! How may we with *David* cry out: *Lord what is man that thou art mindfull of him?* Psal. 8. 4. and, upon a better ground, with *Job*, Job 7. 17. *What is man, that thou shouldest magnifie him? and that thou shouldest set thine heart upon him?* especially, that thou shouldest be so mindfull of him, that thou shouldest set thine heart upon him, as to give the Sonne of thy love to suffer the cursed death of the crosse, to make us cursed children, firebrands of hell, damned hel-hounds, heires of blessings and eternall life: Is not here matter of meditation and admiration to take up all the thoughts & hearts of men and Angels? And how should such love fire and inflame our hearts with holy love to God, and Christ? How should our hearts grow warme, and hot within us? That as *David* speaks in another case, Psal. 39. 3

Mine

Tribue, ut
concaleat
cor meum
intra me,
& in me-
ditatione
mea exar-
descat ig-
nis, Aug.
med. c. 17.

Mine heart was hot within me, whilst I was musing, the fire burned. So whilst we are thus musing, and meditating of the love of Christ in his passion, the fire should burne, and our hearts should waxe hot within us; the fire, and flame of our love to Christ should kindle, and grow hot in our hearts. The view of his passion should work in us an holy passiō of love. The view of his wonnds should wound our hearts with holy, and enlarged affection to him. Follow, and goe along with Christ in all his sufferings in thy meditations. Begin where his passion begun, *Ioh* 12.27. follow him thence into the Garden, from thence into the High Priests Hall, frō thence into the Judgement Hall, from thence to the Crosse. There is not a passage in all the story that affords not matter of meditation; and not a meditation that may not set forth his love to thee, and kindle thine to him. Thus therefore at the Sacrament should our hearts bee employed in the meditation of Christs death, and passion: & thus should we make that good,

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Rogo te
per illa salutifera
vulnera
tua, quæ
pallius es
in cruce
pro salute
nostra, è
quibus emanavit
pretiosus
illa sanguis;
quo sumus
redempti:
vulnera
hæc animæ
meæ peccatricem, pro
qua etiam
mori dignatus es:
vulnera eā
igneo &
potentissimo telo
tuæ nimis
Charitatis
- Configer
cor meum
jaculo tui
amoris, ut
dicat tibi
anima mea
charitate
tua vulnerata sum,
&c. *Aug. l.*
med. c. 37.

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Cant. 1. 12. Whilest the King sits at his Table, my spikenard sends forth the smell thereof: that is, whilest Christ had communion with me, my graces were exercised, and manifested themselves, even then whilst I had fellowship with him. As Christ sat at Table, Mary tooke a pound of oyntment, of Spikenard very costly, and anoynted the feet of Iesus, and the house was filled with the odour of the oyntment. So the King sits at his table, and when wee sit at his table in the Sacrament, wee should cause our spikenards to send forth the smell thereof. That we doe, when in the Ordinance wee take up our hearts with the holy meditations of the love of Christ, in his bitter passion. Such holy meditations are the smell of the spikenards, and are as pleasing to Christ as Maries spikenard was, that filled the whole house with the odour thereof. This Christ commands, and makes it one maine end of the Institution of the Sacrament. Doe this in remembrance of me, therefore appointed he the Sacrament, that therein wee might in speciall manner meditate

meditate upon his passion, and his love to us therein. *David* had a *Psalme of remembrance*, *Psal.* 38. in the title. But for the death of *Christ*, his love in it, and the benefits by it, we have not onely some *Psalmes of remembrance*, as *Psalme* 16. 22. and 69. and others, but besides the *Lord Christ* hath to the worlds end appointed a *Sacrament of Remembrance*, that this great worke of *Christs* death, and his infinite love, and mercy therein might above all other workes bee meditated upon, and had in remembrance. One thing especially in the *Evangelist* is worth our notice. Some of *Christs* workes are specified onely by one *Evangelist*, as his turning of *Water* into *Wine*, as his healing the sick man at the poole of *Bethesda*, his healing that blind man. *Iohn* 9. Some of them are specified by two *Evangelists*, as the history of *Christs* birth by *Matthew*, and *Luke*. Some things are recorded by three of them, as the Institution of the *Sacrament of the Supper*. But as for *Christs* death, and *Passion*, it is recorded by them all

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four. Onely two write the History of his birth, but all foure the History of his death; without doubt to teach us, that though all Christs workes, and actions are to bee seriously minded, meditated upon, and remembred, yet none so speciall as his death, and sufferings. And therefore specially should his death be meditated upon at the Sacrament, whose institution was purposely for the remembrance of it. Therefore ought men to make speciall conscience of this duty. How cold and dead a remembrance of Christs death is the receiving of the Sacrament without this serious meditation of the bitternesse of his death, and the sweetnesse of his love therein? Wee make not good the end of the Sacrament without it, yea wee as much as in us lyes make the Sacrament but a dumb shew. What remembrance is there of *Christs* death in such receiving the Sacrament? Unlesse it bee in a fresh crucifying him againe by our unworthy receiving.

2. *Secondly, An exercise of Repentance,*
And

And this exercise of *Repentance* must be in two things.

1. *First* in godly sorrow for sinne.
2. *Secondly*, in a solemne renewing of our *Covenant* with God.

1. *First*, in godly sorrow for sinne, for our owne sins in particular, for which Christ did undergoe all that sorrow, and smart in his sufferings. Wee have in the Sacrament a representation of the sufferings of Christ, wee have him crucified before our eyes. *Behold*, saies *Iohn*, the *Lamb of God*, that takes away the sinnes of the world. In the Sacrament should we behold him taking away the sins of the world. In it we see, and behold Christ crucified, we see his hands, feete, and side pierced; now this sight should so affect us, as it should pierce the very hearts of us. What? The blessed Sonne of God to strip himselfe of his glory, to humble and abase himselfe to the ignominious, and accursed death of the Crosse? The glorious Sonne of God thus abused, and abased? Why? How comes this about?

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The only begotten Son of the Father to make such bitter lamentation, *My God, my God, Why hast thou forsaken me?* What may the cause of all this bee? Alas, all this was for our sins. It was not Judas, not the Jewes, not Pilate, not the Souldiers, but they were our sins, thy sins, my sins that put the Son of God to all this sorrow. We, we, and none but we were the evill beasts that devoured this *Ioseph*. Our sins were so hainous, and had so provoked the Justice of God, that there was no way to satisfie Gods Justice, to appease his wrath, and to make our atonement, but by the precious blood of the Son of God crucified on the Crosse. And shall I now see my sinnes lye so heavie upon him, as to make him sweat blood; shall I see him even squeezed under the huge weight of my sins; shall I see my sins crowne him with thornes, nayle his hands and feet to the Crosse, gore his side with the speare, with an unpierced heart? Oh the deep sorrow that our hearts should bee leavened withall when we see *Christs* body bruising, and bleeding

bleeding in the Sacrament. *Christ* our Pasſeover is ſacrificed for us. The Paſſeover was to bee eaten with *bitter herbs*, or with bitterneſſes, *Exod. 12. 5.* And how happie is that ſoule, that in this reſpect can ſay at the Sacrament, as *Lam. 3. 15.* *Hee hath filled me with bitterneſſe, hee hath made mee drunken with wormewood?* It ſhould be with us at the Sacrament as with them *Zech. 12. 10.* *They ſhall looke upon him whom they have pierced.* And how ſhall that ſight affect them? *And they ſhall mourne and bee in bitterneſſe for him, as one that mournes for his only ſon, as one that is in bitterneſſe for his firſt borne.* How bitterly will ſuch a man mourne? So bitterly ſhall they mourn when they look upon *Chriſt* whom they have pierced. And great reaſon, for is it not a matter of greater ſorow to pierce the only Son of God, the firſt-borne, the firſt begotten from the dead, than to loſe one only, or firſt begotten ſon? So here in the Sacrament we looke upon *Chriſt* whom wee have pierced, this ſight ſhould fill our hearts with bitterneſſe, ſhould

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Homini
non est
necessariū,
ut Christū
in ipsius
passione
deploret,
sed magis
seipsum in
Christo.
Luther.

Si vis ip-
sum cog-
noscere, si-
cut se fre-
git, ita te
frange :
quia qui
dicit se in
Christo
manere,
debet sicut
ille ambu-
larit, & ip-
se ambula-
re. *Bern.*
Hom de
duob. disc.
euntib. ad
Em.

should make our hearts full of sorrow. Not only with an *Historicall* sorow, or a sorow of *naturall compassion* when we heare or see, some sad, or sorrowfull event, this is nothing ; but with a *practicall* sorow, with an unfained sorow of heart, that we by our personall sinnes have had our hands imbrued in the blood of the Son of God, that our sins envenomed those thornes, those nailes that pierced him, and by their venome made them put him to such bitter anguish. Have wee hearts conformable to the Christ we see in the Sacrament? Thou beholdest a broken Christ, thou beholdest a bleeding Christ, behold him therfore with a broke heart, with a bleeding heart, with a pierced spirit. So behold Christ in the Sacrament, as the Virgin Mary his Mother beheld him on the Crosse. And how was that? *Woman*, saies Christ, *behold thy Son*. How did she behold him? *Simon* tells her, *Lu. 2. 35. That a sword shall passe through her soule*. Then did a sword pierce throw her soule when she beheld him pierced on the Crosse, that sight was a sword thorow

thorow the heart of her. So when we see him pierced in the Sacrament, it should bee as a dagger in our hearts. Oh wretch that I am, that my finnes have beene thornes on his head, nailes in his hands, and feete, a speare in his side! Lord, sayes *David*, when hee saw the people slaughtered by the Angels sword, *loe I have sinned, and I have done wickedly; but these sheepe, what have they done?* 2 Sam. 24. 17. So say here, loe I have sinned, I have done wickedly; but this Innocent, & Immaculate Lambe, what hath he done? It is I that have sinned, and it is thou oh Lord that hast smited. It is I that have sinned, and it is thou oh Lord that hast suffered. It is I that have put thee to all these sorowes, my oathes, my uncleanneses, my lusts, my covetousnesse, my drunkennesse, &c. These were the Judasses that betrayed thee: these were the Jewes that crucified thee. Lord, I have eaten the sowre grapes, and thy teeth were set on edge: Lord, I plaid the theife, and *thou restoredst the things thou tookest not.*

Doe

Eleste puer Dei mei, quid tanta amaritudine, quid tanta confusione dignum commiseras? Prorus nihil. Ego perditus homo totius proditiōnis tuæ causa extitī. Ego domine, uivam acerbam comedi, & dentes tui obstupuerunt: quia quæ non rapuisti, tunc exsolvebas. Bern. Ser. de pas. dom

Do this, sayes Christ, in remembrance of me. Hee would have the Sacrament appointed to renew, and refresh the remembrance of his sufferings, that in the remembrance of his sufferings we might remember our owne sinnes the causes of them, and be deeply humbled for them. That as the Prophet speaks in that case, *Lam. 3. 19, 20. Remembring mine affliction, and my misery, the worme-wood, and the gall, my soule hath them still in remembrance, and is humbled in me.* So in this case, remembring Christs affliction and his misery, the gall and the worm-wood, our soule should stil have them in remembrance, and be deeply humbled in us: what a sweet temper were it to be at the Sacrament with a melting heart? *Mine eye, saith the Prophet, affecteth mine heart, Lam. 3. 15.* how happie that our eye could affect our heart? wee have Christ crucified for our sins, in our eye at the Sacrament, ô that that which our eyes sees could affect our heart with such sorrow for sinne as becomes. That our eye could affect our heart,

heart, and our heart could affect our eye, that whilest wee behold Christ shedding his blood for our sins, wee could be affected with such sorow upō the sight of our eye, that our heart could melt out at our eyes, and shed teares for those sins for which wee see Christ shed his blood. That we could turne the Sacrament of the Supper, into a *baptisme of teares*, and could wash, and baptise our selves with the teares of Repentance, as Saint *Cyprian* speaks. It was laid to the charge of those unkinde husbands, *Mal. 2. 13.* that by their unkindnesses they caused their wives, when they should have beene cheerefull in Gods service, to *cover the Altar of the Lord with teares, with weeping, and with crying out, insomuch that he regarded not the offering any more, nor received it with good will at their hands.* But how happie were it with us, that wee could so bee affected with our unkindnesse to Christ our Husband, that we could cover the *Lords Table*

Vide quomodo his, qui Christi commemorant passionem, inter sacra officia quasi per quosdam canales de interioribus fontibus egrediuntur torrentes, & super omnes delicias lachrymis nectariis anima delectetur. Ros matutinus est de caelestibus stillans, & quasi unctio spiritus mentē delinens. Gemitus illos pie-

tas excitat. & se sanātam & sanctificatam agnoscens fletibus se abluir, & lachrymis se baptizat. *Cypr. de cena Dom.*

with

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Vere po-
test con-
scindere
cor meum,
miserum,
& sangui-
neis lachry-
mis made
facere :
quia ecce
creator
meus pro
me sangui-
neo rore
perfundi-
tur, nec le-
vit quidem
sed decur-
rente in
terram.

Væ mis-
ero cordi,
quod tali,
& tanto
sudore nō
madescit
perfulum.
*Bern. de
pas. Dom.
tract. c. 37.*

with our *teares*, with *weeping*, and with *crying out*, how then would the Lord regard our service the more, and *re-ceive* our receiving *with good will at our hands* ?

Alas, alas, for the hardnesse of our hearts, that we can see our Lord all in his gore blood for our sins, his blood shedding upon the earth, and that our hearts cannot be rent, and bleed teares of blood; that this blood moistens not, and softens not our hard hearts ! *Consider yee and call for the mourning women, and send for cunning women that they may come, saith the Prophet, Ier. 9. 17, 18. that they may come. And let them make hast, and take up a wailing for us, that our eyes may run downe with wates, and our eye-lids gush out with teares.* So when ye be come to the Lords Table, *consider ye, consider ye, what is before you. Call for mourning hearts, call for mourning affections, call for sad and sighing spirits, call for teares,* that your

O lachrymæ, ubi vos subtraxistis ? O lachrymæ, ubi estis ? Ubi estis fontes lachrymarum ? Movemini obsecro ad fletum meum ; fontes lachrymarum fluite super faciem meam ; Rigate maxillas meas ; Date mihi planctum amarum. *Bern. de mod. ben. vii. serm. 27.*

eyes

eyes may run downe with teares, and your eye-lids gush out with waters. Say with the same Prophet. *Ier. 9. 1. Oh that mine head were waters, and mine eyes a fountaine of teares, that I might weepe, &c.* Ah our rocky hearts, *harder than the neather milstone*, that cannot dissolve into rivers of teares upon the view of so sad a spectacle as the sight of Christ hanging crucified on the Crosse for our sins. Smite Lord, thou that canst bring water out of the rockes, and canst turne the flint into a standing poole: Lord, smite thou this rocky heart, breake thou this heart of flint, and make the waters gush out abundantly. And this is the first exercise of repentance at the Sacrament.

2. The *second* exercise of repentance at the Sacrament is in a solemne *renewing* of our *vowes*, and *covenants* with God, to hate, forsake, & renounce all our former sinnes, lusts, vanities,

fontem lachrymarū. *Aug. c. 37.* Plinius sub Trajano scripsit solitos statō die convenire Christianos ante lucē, carmenq; Christo quasi Deo communi voce dicere: Postea se Sacramento obstringere, non in scelus aliquod, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellāti abnegarent. *Centur. Magdeb. Cent. 2. c. 6.*

Chap. 19.
Miserum
me, quo-
modo sic
insensata
facta est a-
nima mea!

Miserum
me, quo-
modo sic
induruit
cor meum,
ut oculi
mei non
indefinēter
producant
flumina
lachryma-
rum. *Aug.*
med. c. 34.

Percute
Domine,
percutē ob-
secro hanc
durissimā
mentē me-
am, & sic
de capite
meo educ
aquam im-
mēsam, &
de oculis
meis verū

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unprofitablenesse, and to walke more closely, and watchfull than ever before. The word *Sacrament* is a latine word that signifies an *Oath*, to receive the *Sacrament* is to *take*, and *receive an Oath*. And when we receive the *Sacrament* we should bind our selves in a solemne Covenant with *God*, to forsake all our sins, and to walke in new and better obedience before God. And that practise of repentance riseth thus; In the *Sacrament* I see Christ crucified for my sins? And was Christ crucified for my sins. Surely then I resolve, and vow too, and covenant with *God*, that I wil use my sins, as I see they have used Christ. They pierced him, I will pierce them; they killed, and put him to death, Lord I will doe by them, as they have done by thee, I will kill, crucifie, and put them to death. Lord Christ, thou gavest thy selfe for mee; Behold here I am, and here I give my selfe to thee. That same is to be done in the *Sacrament* which we finde *Deut.* 26. 16, 17, 18. *This day the Lord hath commanded thee to doe these Statutes, &c.*

Tho

Thou hast avouched the Lord this day to be thy God, and &c. And the Lord hath avouched thee this day, &c. So may it be said of a Sacrament day; *This day the Lord thy God hath commanded thee to keepe his Statutes, &c. And this day thou hast avouched the Lord to be thy God, and to walke in his wayes, &c. And this day the Lord hath avouched thee to bee one of his.* There should be in a Sacrament a mutuall avouchment betweene God, and his people. When we come to the Sacrament, as we come that God may avouch us for his people, so wee should come and avouch him for our God, and that wee will keepe his commandements. Wee can have no comfort in the use of the Sacrament, unlesse in it God avouch us for his people. And we have no reason to thinke that God will avouch us for his people, unlesse we will avouch him to be our God, and covenant with him the renouncing of our lusts, and yeelding him obedience. This therefore is to be done in the Sacrament, *Lord avouch me for thine, as I avouch,*

K k

and

and covenant my selfe to bee thine in all obedience to thy Commandements.

It must be with us at a Sacrament, as it was with the *Jewes* of ancient in a Sacrifice. In Sacrifices the people did not onely offer their oblation, and performe that service; but withall they did in Sacrificing renew, and make their covenants afresh, the covenants of offering up themselves a living, and acceptable Sacrifice, of mortification of their brutish lusts, of an holy, and obedient life. So much implyes, as that *Rom. 12. 1.* so that place, *Psal. 50. 5.* *Gather my Saints together, those that have made a covenant with me by Sacrifice.* Therefore in Sacrifices there was a making of covenant with God. The same must be done in the Sacrament of the Supper, wee must there renew our Baptismall covenant. For in the Sacrament there is, and must be a mutuall stipulation, & sponson between God, and the soule of a Communicant, that as we expect God should bind himself to us, so he expects that we should binde our selves to him. As *David* joynes

joynes the *cup of salvation*, and the *paying of his voves* together, *Psalm 116. 13, 14. I will take the cup of my salvation, I will pay my voves unto the Lord*, so should wee joyne the *cup of blessing* and the *making of our voves* together: I will take the *cup of blessing*, I will make *my voves* unto the Lord now in the presence of all his people. And thus in these two things must there bee a practice of repentance at the receiving of the Sacrament.

Faith to be exercised,

CHAP. XX.

Faith to be actuated and exercised in the Sacrament ; An exercise of thanksgiving, Love, and Mercy.

3. **T**He third thing in which the spirituall and holy disposition in receiving the Sacrament stands, is an *exercise of faith*. Now must a *Communicant* speake to his faith as *Deborah* doth to her selfe, *Iudg. 5. 12. Awake, Awake Deborah Awake, Awake, utter a Song.* So Awake, Awake oh my faith, Awake, Awake, and now bestir, and rouse up to doe the speciall, and maine worke of the *Sacrament* in the receiving of Christ now offered, and tendered in his Ordinance. The great and chiefe worke of the Sacrament comes now to be done in the *actuating of faith* so, as to fetch forth the fat, and marrow of the Ordinance. For the better conceiving, and practising of this point wee must know these foure things.

First,

First, that Christ is an al-sufficient fulnesse for the thorow supply of all the wants, and necessities of our soules, whatsoever they may be, *Col. 1. 19. It pleased the Father that in him all fulnesse should dwell.* First then, there is a fulnesse in him. Secondly, all fulnesse is in him, Looke whatsoever it is that is required to be in a Mediator, it is *all fully* in him, he hath it *all* to the full. Thirdly, He sayes not simply that this fulnesse is in him, but that this *fulnesse dwells* in him. A Vessell may bee full, and a Treasury may be ful, but those may be emptied againe, and so an emptinesse may follow that fulnesse. But this fulnesse *dwells* in him, it is an Inhabitant, resident, permanent fulnesse, so as hee is, and ever shall be full. There is in him a *fulnesse of merit* for our justification, and a *fulnesse of spirit*, and habitual graces, and so a fulnesse of efficacious vertues, as mortifying, sanctifying, quickning vertues. And thus hee is full of all *kindes* of Graces, *Apoc. 3. 1. He hath the seven spirits of God.* And *Esay 41. 2, 3.* with which that suites,

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Prov. 8. 12, 13, 14. And therefore not onely Treasures, but All the the treasures of wisdom, and knowledge are hid in him, Col. 2. 3. And all those graces hee hath in the highest, and fullest degree. Therefore the Apostle sayes not, Col 2. 3. In whom is knowledge and wisdom, but the Treasures of knowledge, treasures of wisdom. Some peeces of silver and gold are not treasures, but the treasures are vast heapes.

Secondly, that Christ is thus filled, and enriched for the behoofe of his Church, and members, that hee may conveigh and communicate unto them of his fulnesse for the supply of their wants. There is in Christ not onely a fulnesse of abundance, in regard of which he is sufficiently full in himself; but also a fulnesse of redundance, by which he overflowes, and fills all his Saints. His fulnesse is not onely a full fulnesse, but a filling fulnesse, Iohn 1. 14. 16. Full of Grace, and Truth, and of his fulnesse have we all received & grace for grace, Eph 1. 22. Which is the fulnesse of him that fills all in all. There is such an
abun.

abundance powred out upon him, as that he is not only full, but he hath received a *good measure running over*, so as to fill all the empty soules, and all the empty hearts of his people. For looke what Christ received, he received for us, *Psal. 68. 18. Thou hast ascended on high, thou hast received gifts for men*; That is, gifts to give unto men, as the Apostle expounds it. *Eph. 4. 8. When he ascended up on high, hee gave gifts unto men*. So that he received to give, he was filled to fill. He is the well head, the fountain which is not only full it selfe, but springs & flowes over to the filling of streames. He received a fulnesse, that we might receive of his fulness, & that he might derive of his fulnesse to us.

Thirdly, that Christ derives, and conveighs of this fulnesse & goodnesse of his unto us by his owne holy Ordinances which he hath sanctified as the channells of conveighance. By the Word, and Sacraments doth he communicate of this his fulnesse unto us, *Luke 5. 17. As Christ was teaching, the power of God was present to heale them.*

Kk 4

When

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Acts 22.
14, 15, 16.

When the Ministry of the Word is on foot, then is Gods power present, and ready to exert, and put forth it self for spirituall good, *Acts 9. 17. The Lord hath sent me, that thou mightest bee filled with the Holy Ghost.* Christ could of his owne fulnesse immediately have filled *Saul* with the Holy Ghost, but Christ sends *Ananias* to him, that hee might bee filled with the Holy Ghost. But how must *Ananias* doe it. By the Ministry of the Word, and Sacrament. He preaches to him, and he baptizes him, and so by these Ordinances is the Holy Ghost conveyed unto him. Wee finde mention made, *Zech. 4. 12. Of two Olive branches, which through two golden pipes emptied the golden oyle out of themselves.* Those two Olive branches emptied golden oyle out of themselves into the golden Candlestick, but yet they did it thorow the two golden pipes. So it is in this case; All golden oyle it is in Christ, Hee is the *Branch*, as *Zechary* calls him, *Zech. 4. 3.* He is the *olive Branch*, and the *olive tree* from whom comes

comes all the golden oyle of grace, and spirituall comfort, and he it is, that empties it out of himselfe into our hearts. But yet hee doth empty it into our hearts by his Ordinances, they be the *golden pipes* by which this *golden oyle* is conveighed. Christ doth not ordinarily empty the oyle into our hearts immediately, but first into the golden pipes of his Ordinances, his Word, and Sacraments, and so thorow them into our hearts. The graces and comforts of the Holy Ghost are oft in Scripture compared to *Oyle*, and the powring forth of those graces to *Anoynting*. To this purpose is that speech of *David*, *Psal. 92 10. I shall be annointed with fresh oyle*, or greene oyle that is, thou shalt adde fresh measures, and new increases of the graces of thy Spirit. So that after the first gift of the spirit, in the first worke of grace, God often anoints his people with fresh oyle, and that hee doth in the Word and Sacrament. He anoints them in the Ministry of the Word, *Esay 61. 1, 3. The Lord hath annointed me to preach*

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preach good tydings, to give the oyle of joy for mourning. God anoints his Ministers, that they may anoint his people. By preaching the *Gospel* God *anoints* his people with the oyle of gladnesse. So he anoints us in the use of the Sacrament of the Supper, there in speciall maner he anoints with fresh oyle. God deales at this spiritual feast as the Jewes used to doe in their feasts, they used in token of welcome to anoint their guestst, *Luke 7. 46.* Our Saviour tels Simon the Pharisee, *Mine head with oyle thou didst not annoint*, that is, thou hast not bid me welcome, nor cheared me. God at the Sacrament anoints the heads of his people. That looke as *Mary* did with Christ, *Ioh. 12. 2. 3.* *There they made him a Supper — Thentooke Mary a pound of oymntment of spikenard, and anointed the feete of Iesus ;* Then. When ? Namely when, at the Supper they made him. So deales the Lord with his people at the Sacramēt. *There* he makes them a Supper, it is the *Lords Supper*, *then* takes the Lord precious oymntment, and anoints their heads

heads with fresh oyle, *there* they have fresh unctions, and fresh delibutions, *there* hee gives them fresh, and new comforts, fresh supplies, and new measures of grace, *then*, and *there* he anoints them at the Sacrament, yea the Sacrament is the very *Alabaſter boxe of precious oymment*, and out of this box God powres it on their heads, as ſhee on Chriſts head *as he ſate at meate*, Mat. 26. 7. So that a man may truly ſpake of the Lords Table, as *David* of his owne, *Pſal. 23. 5. Thou prepareſt a Table before me, thou anointeſt mine head with oyle.* When God prepares this Table for his, and they prepare themſelves aright and in due order for this Table, and come as they ought to doe, God doth at this table feaſt them, and annoint their heads with oyle, cheares them, any bids them heartily welcome.

4. *Fourthly*, That the way to make this Ordinance thus effectually to us is the actuating, and ſetting our faith on worke upon the Ordinance, and Chriſt in the Ordinance. Chriſt is full,
Chriſt

Christ communicates of his fulnesse, Christ communicates of his fulnesse by his ordinance, but yet if now at the ordinance our faith lye still, and stirre not, if our faith be idle, or a sleepe, here is nothing done, nothing gotten at the ordinance, but the Sacrament proves a dry empty huske unto us, there is neither oyle, nor anointing to bee had. Therefore now the maine worke of all at the Sacrament is to awaken, and actuate our faith, and to set it on work upon Christ in his ordinance, and so draw forth the efficacy of Christ, and his ordinance. The power of God is present in his ordinance to heale, and to helpe, but now withall the power of our faith must also be present to set this power of God on worke, to make the ordinance an healing, a working ordinance. If Gods power be present, and our faith be absent, or as good as absent, Gods power will not worke; for then will his power worke, when our faith works. A conduit is full of water, now a man that would fill his vessell, must bring it to the conduit, must bring

bring it to the cocke, and set it there, but yet that is not enough, if that bee all, and he doe no more, hee may goe home againe with an empty vessell: Therefore the man that would fill his vessell when he hath brought it to the conduit, and set it under the cocke, hee also turnes the cocke, and then the water runs forth, and fills the vessell. So here, Christ is the conduit of all grace, and spirituall good, he that would bee filled must come to him. His Ordinances, the Word, and Sacrament they are the cockes of this conduit, so that a man that would be filled, must not only goe to Christ, but to Christ in these Ordinances, must bring his vessell to these cockes. And that is not enough, but when he is come to them, he must turne them; faith actuated, and working upon the Ordinance, that turnes the cocke, and then the efficacies, and vertues of Christ flow forth, then these waters powre forth abundantly. See that speech, *Isa. 12. 3. Therefore with joy shall yee draw waters out of the wells of salvation.* Christ he is indeed a well

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well full of water: But now as the woman of *Samaria* said to our *Saviour*, *Iohn 4. 11. Sir, thou hast nothing to draw with, and the well is deepe, from whence then hast thou that living water?* So in this case, Christ is indeede the Well of salvation, but yet this *Well is deepe*, & how can a man fetch up those waters thence, if he have nothing to *draw with*? God therefore of his goodnesse hath provided us *buckets* to fetch up those waters out of this Well, and they are his Ordinances. But now though there be a Well stored with abundance of water, and though also there be buckets to fetch up those waters, yet if a man doe let downe, and draw up these buckets, he cannot draw waters out of the Well. Now the setting faith on work in the use of the Ordinances, and the actuating of it herein, that is the letting downe, and drawing up these buckets, that is the turning of the wheele, which drawes up the Buckets with water. Christ is the *Well* of *salvatiō*, the Ordināces are the *buckets*, faith actuated, and set on worke in the use

use of the Ordinances, is the *drawing* of waters up out of the Well of salvation.

See how *David* speakes, *Psal. 105. 41. Hee opened the Rocke, and the waters gushed out, they ran in the dry places like a River.* Waters gushed out of the Rocke: but when? When the *Rocke was opened.* So Gods Ordinances, and Christ in those Ordinances have abundance of waters in them, such abundance as gushes out to the refreshing of dry soules, but yet first these Rockes must be broken up, these Rockes must be opened. But how must these Rocks come to be opened? as the Rocke in Horeb was opened, *Exod. 17. 6. Behold I will stand before thee there upon the Rocke in Horeb, and thou shalt smite the Rocke, and there shall come water out of it, that the people may drinke.* God stood upon the Rocke, but *Moses* must smite the Rocke, and then comes water out of it, that the people may drinke. God is present in his Ordinances, and his power is present at them, *The power of God was present to heale them, Luke 5. 17.* but yet before water will come out that

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that we may drink, we must first smite the Rocke, and when it is smitten, then shall wee have it opened, and waters gushing out. Now what is this smiting of the Rock? It is nothing else but the actuating of our faith, and setting it on worke in the use of the Ordinance, faith actuated and set on worke *smites* the Rocke, *breakes* up, and *opens* the Rock. So that in an Ordinance, and at the Sacrament, that should be a mans wisdom which was *Moses* his error, *Numb. 20. 11.* with his Rod hee *smote the Rock twice*, and the water came out abundantly. Smite the Rocketwice, againe, and againe; actuate wee our faith, and then the water shall come out abundantly.

Gods Ordinances, or Christ in them, are not only a Rock from whence waters come forth, but they are Rocks from whence *Oyle*, and *Honey* issue forth. That a communicant may say of the Sacrament as *Iob* speakes in that case, *Iob 29. 6. The Rock powred me out rivers of oyle.* And this Rock powres out *Honey*. But how and when? Doth

it

it powred forth rivers of Oyle, and Honey to all commers ? No such matter. How many neither finde *Oyle*, nor *Honey* thereat ? But how come men to have honey, and oyle at this *Rocke* ? when men doe as *Moses* speakes of *Israel*, *Deut. 32. 13.* *He made him to suck Honey out of the Rocke, and oyle out of the flinty Rocke.* God gave *Israel* honey, and oyle out of the *Rocke*, but how ? Did he make the *Rocke*, drop it into their mouthes, whilst they stood gazing, and looking upon it ? No *Hee made him to sucke it.* If he had beene so idle as not to have taken the paines to have *suckt* it, hee might have lickt his lips long enough after it, ere hee had had it, ere hee had tasted, much lesse have beene filled with it. So thus men come to have oyle, and honey out of the Sacrament, and Christ in the Sacrament, when they *sucke*: when Faith is actuated, and set on worke in the use of the Ordinance, and applyes Christ in it, then faith *suckles*, and when faith *suckles*, then it fetches *honey*, and *oyle* out of the *Rocke*. As the Prophet

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speakes

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speakes in this case, *Ifay 66. 11. That ye may sucke and bee satisfied with the breasts of her consolation*, so in this. There must bee *sucking* before there can bee *satisfaction*. The Word, and Sacraments, are *breasts of consolation*, and these be full of sweet milke, but there can be no *satisfaction* unlesse there bee *sucking*. A child may handle the mothers breasts, may play with them, may kisse them, but all this while the child is never the fuller; Therefore the child when it would be satisfied, it layes its mouth to the breast, gets the nipple into the mouth, and then suckes, and drawes withall the strength, and might, and so fetches forth the milke out of the mothers breast. So must it be in these cases. Men may come to the Sacrament, and gaze upon the elements, and eate, and drinke them, and yet not receive the sweet of the Ordinance; but if they would have the milk out of this *breast*, they must fall to *sucking* & to *drawing* with all their power, and strength. Then doe men sucke, and draw the breast of the Sacramēt, when
in

in the use of it they actuate, and set their faith on worke. Faith actuated suckes vertue out of the Sacrament, suckes from Christ in the Sacrament mortifying vertue to kill lusts, healing vertue to cure the pollutions of the heart, quickning vertue to enable to duties, and actions of spirituall life.

Looke how *David* speakes of wicked men in that case, *Psal. 73. 10. Waters of a full cup are wrung out to them.* So is it to all true beleeves in the Sacrament. They have therein full draughts of Christs blood, they have their hearts filled as with the comforts of the *Holy Ghost*, so with the efficacies of Christ, they have *waters of a full cup*. But how come they by these waters of a full cup? They are *wrung out* to them. And how are they wrung out to them? Faith being set on worke in the Ordinance, & working upon the Ordinance, that *wrings* out waters of a full cup, that *wrings* out the juyce, the sap, & sweet of the Sacramēt, that *wrings* & presses out the succulency of it. It is just here as it was in the dreame of Pharaohs Butler,

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Gen. 40. 10, 11. The clusters of the Vine brought forth ripe grapes, and Pharaohs cup was in mine hand, and I tooke the grapes, and pressed them into Pharaohs cup. The Sacrament is as a Vine set before us, full of clusters of ripe grapes, and these grapes full of Juyce, Christ with all his fulnesse offered to us in this Ordinance. Now our care, and course should be to have the liquor, and blood of these grapes powred into the cup of our hearts. How may that bee done now? As Pharaohs cup came filled. *Hee tooke the grapes and pressed them, and crushed them into Pharaohs cup, and so the cup was filled.* So must wee take these grapes, and presse, and crush them, we must squeeze forth the liquor of them. That wee doe when faith is actuated, and is set on worke in the use of the Ordinance. Actuated faith takes these grapes, and presses them, and wrings out of the Ordinance that which fillles our hearts.

When therefore we are come to the Sacrament, and now are to receive, set we all the Powers of faith on worke.

Lift

Lift up this eye to see Christ, reach out this hand to lay hold upon, and receive him, set this mouth on feeding, eating, drinking, sucking. Set the mouth of thy faith to the breast of the Sacrament, and sucke, and draw at it with all thy might, and draw hardest for that vertue of Christs thy soule stands in most need of. *David* speakes of the *marrow* of Gods house, and Ordinances, *Psalme* 63. 5. Hee that will have the *marrow* out of the bone, must breake the bone, and knocke the bone, and that will fetch forth the *marrow*. So must faith worke, and bestir it selfe, and take paines at the Ordinance, and then the *marrow* of the Sacrament will be had. So should a man doe at, and with the Sacrament, as Christs Disciples did when they passed through the corne fields, *Luke* 6. 1. *And his Disciples plucked the eares of the corne, and did eate, rubbing them in their hands.* They did not pluck off the eares, and so eate the whole eares, but first they *rubbed the eares* in their hands to fetch out the corne. So at the Sacrament set faith

Quomodo
ergo capi-
unt, qui
lac capi-
unt? Ie-
sum Chri-
stum, in-
quit Apo-
stolus, &
hunc cru-
cifixum
Suge quod
pro te fa-
ctum est &
cresces ad
id quod
est Aug.
in Psal.
119.

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on worke, to rub the eares, and fetch out the corne that is in them for food. A rubbed eare will yeeld corne fit for food, but there is no eating of eares un-rubbed without danger, *Prov. 30. 33. Surely the churning of milke brings forth butter.* They must churne therefore, and churne hard, set their faith hard to this worke of churning, that will have butter, that will have benefit out of the Sacrament. There is oyle in olives, but before there could bee oyle fetcht out of them to anoint a mans selfe withall, they used to *tread* the olives, and so presse the oyle out of them, as appears *Micah. 6. 15. Thou shalt tread the olives, but thou shalt not anoint thee with oyle.* It is threatned as a Judgement, but yet it implyes that oyle was fetcht forth by the treading, stamping, bruising, and breaking of the olives with their feete. The Ordinance of Gods Word and Sacraments are *olives*, full of good, full of excellent oyle, but these olives will not drop oyle upon us, they must bee stampt and trod, if wee would have oyle out of them to
anoint

anoint our selves. Faith actuated, and set on worke in, and upon these ordinances, that treads these olives, and helps us to the oyle of them. And however the Prophet in that place threatens it as a judgement that they should *tread Olives*, and not *anoynt themselves*, yet it never so falls out in this case. Hee that actuates his faith, and sets it soundly on worke to tread those olives, he shall be sure to *dip his foot in oyle*, and to bee comfortably anointed in the use of the ordinance. It is only the want of faiths taking of paines in industrious treading of the olives, that makes us go away dry headed, dry hearted, & unanointed from the Sacrament & all other ordināces. Thus must faith work hard at the Sacramēt, & eat her bread in the sweat of her browes.

Quest. But how, and in what manner is faith to be actuated, and set on worke in the use of the Sacrament?

Answ. In the Sacrament consider three things. First, *Sacramentall offers*. Secondly, *Sacramentall promises*. Thirdly, *Sacramentall Representations*:

fixe the eye of faith upon them all, and set faith on worke upon them all.

1. First, in the Sacrament we have *Sacramentall offers*, Christ Himselfe is offered with all his benefits. *Take, eat, drinke*. I see then God offers me Christ to be taken, His body to be eaten, His blood to be drunke. Here then must faith actuate it selfe, and set it selfe on worke, striving with all its might to take Christ, to eat, and drinke Christ offered. Lord Christ, as verily as I take, and eat, and drinke these outward Sacramentall elements, so verily doe I by my faith receive my selfe into my soule, and feed upon thee for spirituall nourishment. Christ is offered to us, offers to come in, and enter into our hearts. The act of faith now then is that, *Psal. 24. 7. Lift up your heads, O yee gates, and be ye lift up ye everlasting doores*. But why must these gates, and doores of their hearts be thus lift up? *And the King of glory shall come in*, Christ is come, and hee makes an offer to come in to our hearts, open therefore the gates of your hearts, *lift them up,*

up, even from off the hookes, that faire, and foule way may be made for his ready entrance: when a great man, specially a King comes to a mans house, he will not only open the small wicket, his little doore, but he sets open his great gates, throwes them wide open to make spacious way for his entrance. Now Christ in the Sacrament offers Himselfe to come to us, the King of glory offers to come in. Here then let thy faith busily bestir it selfe in widening the passage, and opening thine heart to make Christ way; now strive wth might and maine to stretch open thine heart to such a breadth, and largenesse, as a fit way may bee made for the King of glory to enter. Do in receiving Christ at the Sacrament, as *Zacheus* did in receiving him into his house, *Luke 19. 5.* *Zacheus*, sayes Christ, *Make hast, and come downe, for to day I must abide at thine house.* Here Christ offers Himselfe to *Zacheus*, and upon the offer made, instantly *Zacheus made hast, and came downe, and received him joyfully.* Thinke upon that gracious offer of Christs

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Christ how *Zacheus* bestirred himselfe, with what hast he leaped downe from the Tree, with what readinesse, and heartinesse hee brought Christ home, with what sweetnesse of affection hee claspes about Christ when hee entertained him into his house. Christ makes thy soule the same offer at the *Sacrament*, now let thy faith as busily bestirre her selfe as *Zacheus* did, *hasten, open, claspe, imbrace, welcome, and receive* Christ thus offered to thee

Secondly, In the *Sacrament* we have *Sacramentall promises. This is my body. This is my blood. This is my body which is given for you, my blood which is shed for you. Shed for the remission of sins. Take, Eat, Drinke, sayes our Saviour.* Well what if wee doe so, what shall we get by it? What shall we be the better for it? A great deale the better, for *this is my body, my blood*; I promise you in the use of this Ordinance you shall receive *my body, my blood*, that *body* which was once crucified and offered for the redemption of the world: that blood which was shed for Reconciliation,

tion, and Remission of sinne, and you by being made partakers hereof shall receive efficacious vertue of my quickning death. So that these are *Sacramentall promises*. So that here is that w^{ch} may abundantly set faith on work, for the promises are the most proper object for faith to worke upon. Well then, Christ sayes, *This is my body given for you, my blood shed for you, shed for remission of sinnes*. Let faith now beleeve these promises, Lord I beleeve that thy body *was given for me*, thy blood *shed for me*, thy blood shed for the remission of *my sins*; Lord I chearefully and gladly beleeve that I am now made partaker of the *body*, and *blood*, and that my sins are pardoned in thy *blood*. Faith must doe here, as *David* doth, *Psal. 60. 6, 7. God hath spoken in his holinesse*, that is; hee hath made me a gracious promise that hee will bring all the land under mine obedience. Here *David* hath Gods promise, marke now what followes: *I will rejoyce*, saith he, *I will divide Sechem, I will mete out the valley of Succoth, Gilead,*

Gilead is mine, Manasseh is mine. See how he actuates his faith upon Gods promise, so as to rejoyce, so as to take possession of *Sechem, Succoth, Gilead, and Manasseh.* So Christ hath spoken in, or by his holinesse, *This is my body which is given for you, this is my blood which is shed for you, for the remission of your sins.* Here bee Sacramentall promises. Now upon the veiw of these promises should a man actuate his faith, and say, *I will rejoyce, I will eate Christs flesh, I will drinke his blood. Christ is mine, His death is mine, His Resurrection is mine, Remission of sin is mine, Pardon, and Heaven are mine.* And thus by this actuation of faith should a man with *Iohn, leane on Christs bosome, Iohn 13. 23.* when hee is at the Sacrament: so participating of him, as to have communion with him in all his benefits. Thus *leane we on our beloved, Can. 8. 5.* when at the Sacrament. Againe, *This is my blood shed for you, for the remission of sin.* Loe here is that blood offered me to drinke, and promised to me in the *Sacrament*, by the shedding where-
of

of, remission of sin was purchased, yea here is remission of sin, not onely offered me, and promised me, but offered, and promised under seale. Now then actuate thy faith, and say, *Lord I accept, Lord I beleeve this sealed pardon of my sin.* And faith thus actuated, will make good unto us the Sacramentall promises; for as it is true in case of prayer, *Mar. 11. 24. What things soever ye desire when you pray, beleeve that ye receive them, and ye shall have them,* so is it as true in case of receiving. What things soever yee desire when yee receive, doe but actuate your faith, and set that on worke for them, beleeve that ye receive them, and ye shall have them.

Thirdly, In the *Sacrament* wee have *Sacramentall representations.* There is in the *Sacrament* a visible remembrance of Christs death, and in the breaking of the bread, and powring out the wine, there is a representation of Christs death, and Passion. When I see the wine powred out, it represents unto me the shedding of Christs blood,

here

here I see Christs blood shed on the Crosse. What is to be done now when I see this blood in the *Sacrament*? Do but consider that same, *Exod. 24. 6. 8.* *Moses tooke of the blood of the Sacrifices, and put it in basons, and he tooke the blood that was in the basons, and sprinkled it upon the people, haply with a bunch of hysope, as the manner was, to which David alludes, Psal. 51. Purge me with hysope.* Now so must it be here: The blood of our burnt offerings which was shed for us, the Lord hath put in *basons*, in the *basons* of the word, & *Sacraments*, & out of these *basons* it must be sprinkled. The *Sacrament* of the *Supper* is one *bason* in which this blood is put. This blood is held forth in *this bason*, This is *my blood*. Now when this blood is held forth to us in this *bason*, we should *sprinkle* our selves with this blood. That must bee done by actuating our faith, and by the act of faith applying that blood of Christ unto our selves. We finde mention, *Rom. 3. 25.* of *faith in Christs blood*, there is not onely faith in *Christs Name*, but *faith in his blood*.
Faith

Faith when Christs blood is holden out to us either in the Word, or *Sacrament*, puts her hand into this *bason*, or dips the *hysope* into the blood in the *bason*, and so besprinkles a mans soule therewith. Faith applying Christs blood to a mans selfe, doth put her hand into the *bason*, doth dip the *hysop* into the blood in the *bason*, yea, doth with *Thomas* put her hands into the wounds of Christ, and take blood thence, and besprinkles the soule withall. When therefore wee see Christs blood in the *Sacrament*, we are to take it, & besprinkle our selves with it, that is, we are to have faith in his blood and by faith to apply the merit of Christs death unto our owne soules. And this application is the action of faith.

Nay, that is not all, faith seeing the wounds, & the blood of Christ, not only puts her hands into Christs wounds, or into the blood in the *bason*, but faith layes her mouth to these wounds, and to this blood, and sucks these wounds, sucks in this blood with an holy greedinesse. A faith actuated in the Ordinance

Cruce ha-
remus,
sanguine
sumus,
& intra
ipsa Re-
demptoris
nostri vul-
nera signi-
mus lin-
guam.
Cyp. de
can. Dom.

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Ordinance is a *blood-sucking faith*, Prov. 30. 10. 15. *The horseleech hath two daughters which cry, Give, give.* Such an eager, and holy greedinesse hath faith in sucking in Christs blood. It cannot bee satisfied, but still cries, Give, give. Lord *give* me evermore of this blood, *give* me of this blood to sprinkle my unrighteous soule, *Give* me of this blood to stanch the bloody issues of mine heart, *Give* me of this blood to heale my leprous spirit, *Give* me of this blood to helpe subdue and mortifie my lusts, *Give* me of this blood of Christ crucified, to crucifie old *Adam*, and all my rebellious lusts. Thus when a man suckes in earnestly the blood of Christ, whom he sees crucified, and shedding his blood in the Sacrament, and suckes it in for his severall and speciall necessities, then is faith actuated in the use of the Sacrament.

And thus also may and must a man actuate his faith for his comfort. In this bason of the Sacrament I see Christs blood. Christs blood is a *reconciling blood*, Rom. 3. 25. Col. 1. 20, 21.

It

It is *justifying blood*, *Rom.* 5. 9. We are justified by faith. How by faith? By *faith in his blood*, *Rom.* 3. 25. It is a *pacifying blood*, *Col.* 1. 20. *Ephes.* 2. 13, 14. A *pardoning blood*, *Mat.* 26. 28. *Ephes.* 1. 7.

It is a *sanctifying blood*, *Heb.* 13. 12. A *purging blood* from dead workes, *Heb.* 9. 14. A *cleansing blood*, 1 *John* 1. 7.

It is a *mortifying blood*, such a *blood* as fetches out the heart blood of old *Adam*, and delivers from the dominion of sin. The blood of Christ crucified, is *crucifying blood*, *Rom.* 6. 2, 3, 6. *Gal.* 6. 14. It is a blood that sets *prisoners free*, *Zech.* 9. 11. It is a blood that makes men *Kings*, and *Priests*, *Apoc.* 1. 5, 6. It is a *softning*, molifying blood that makes the heart tender, it supple a stony heart, and makes it a heart of flesh, *Zech.* 12. 10. Goates blood some say breakes the Adamant, which neither Iron nor fire can doe: but to be sure, the blood of this Goate, *Levit.* 16. the blood of this Lambe breakes the Adamant heart of a man,

M m

which

Illa invicta vis, & diarum violentissimarum naturarum (ignis, & ferri) contemptrix, hircino tamen rumpitur sanguine, sceddissimo animalium. *Plin.*

which nothing else can breake.

It is a *quickning* blood that brings life, and strength with it. Therefore represented by wine in the Sacrament. It is *life-blood*, blood full of spirit, that fills the soule with excellent vigour to holy performances, *Heb. 13. 20, 21.* Now the God of peace, that brought againe from the dead our Lord Iesus, &c. typified by that, *Exod. 24. 7, 8.* Now what a deale of comfort may faith draw from all this? Alas my person is *un-righteous*, but Lord thy blood is *Iustifying* blood, mine heart is *uncleane* but thy blood is *sanctifying* blood, my lusts are many and mighty, but Lord thy blood is *Mortifying* blood. Mine heart is wondrous *hard*, but Lord thy blood is *softning* blood, mine heart is exceeding *dead*, but Lord thy blood is *quickning* blood. In this blood of thine I beleeve, this blood of thine I thirstily drink down, this blood of thine I heartily apply, with a comfortable expectation of all these blessed benefits. Be of good cheare, O my soul, here is pardoning blood : to comfort thee against thy

thy guilt, here is sanctifying blood to comfort thee against the pollutions of thy nature, here is crucifying blood to comfort thee against thy lusts, here is softning blood to help thee against thy hardnesse, quickning blood to helpe thee against thy deadnesse.

He was wounded for our transgressions, Isa. 53. 5. And here in the Sacrament we may see his wounds, and faith must looke upon them as *healing wounds*. With his *stripes are we healed, Isa. 53. 5.* what sweet comfort may faith fetch hence? Looke upon the wounds of Christ on the Crosse, as on the *Cities of refuge*, whither thy pursued soule by the avenger of blood may flye for safety, and Sanctuary. Indeed I am a grievous sinner, I have *wounded* my conscience *with my transgressions*, but behold my Saviour here *wounded for my transgressions*. I have cause to be troubled in my conscience for the *wounds* my transgressions have made therein, but yet my conscience needes not sinke in a despondency of spirit, whilest I looke at *these wounds* of Christ;

Mm 2

Here

Peccavi
peccatum
grande,
turbatur
conscien-
tia, sed non
perturba-
bitur, quo-
niam vul-
nerū Do-
mini re-
cordabor.
Nempe
vulneratus
est propter
iniquitates
nostras.
Quid tam
ad mortē,
quod non
Christi
morte sal-
vetur?
Bern. sup.
Can. Ser.
61

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Here be *wounds* for *wounds*, healing *wounds* for *stabbing wounds*, curing *wounds* for *killing wounds*. Hee was *wounded for our transgressions* : what wound so deadly that cannot, or may not bee healed by his death, and wounds ? what comfort is here for faith in the wounds of Christ crucified, whose death is represented in the Sacrament ? ^a *They pierced my hands and my feete*, Psal. 22. 16. They pierced his side with the speare, and there *came out water and blood*, nay there comes out of those wounds *honey*, and *oyle* unto faith. By these passages may our faith *sucke honey*, and *oyle* out of the Rocke, and may taste how good, and sweet the Lord is. The nailes, the speare, the wounds, all preach unto faith a reconciled God, that God is in

a Foderūt
manus e-
jus & pe-
des, latusq;
lancea fo-
raverunt :
& per has
rimas li-
cet mihi
sugere mel
de petra,
& oleum
de saxo, d
est, gustare
& videre,
quoniam

suavis est Dominus. -- At clavis referans, clavis penetrans factus est mihi, ut videam voluntatem Domini. Quidni videam per foramen ! clamat credens sit in Christo mundum reconcilians sibi, patet Arcanum cordis per seramina corporis ? Patent viscera misericordiae Dei. -- Quidni viscera per vulnera pateant : In quo enim clarius quam in vulneribus tuis eluxisset, quod tu Domine suavis, & multae miserecordiae, &c Ergo vero videnter quod ex me mihi deest aspergo mihi ex visceribus domini, quoniam misericordia affluat, nec desunt foramina per quae affluent. Bern. sup. Ser. 61.

Christ

Christ reconciling the world to Him selfe. The Lords bowels are laid open by these wounds, so as throughout them we may see the tender bowels of his mercy, and so as through them mercy flowes from those bowels unto us.

Oh my Dove that art in the clefts, or holes of the Rocke, Cant. 2. 14. Some of the Ancients understood those *clefts of the Rocke* the wounds of Christ in which the Dove, the Church hides, and shelters her selfe. However, it may be alluded to, and that should be one worke of faith at the Sacrament, when it sees those clefts of the Rocke opened, like a Dove to betake her selfe thereunto for shelter, and security against all feares and distresses that wrath, and guilt may put the conscience to. Doe any feares of wrath trouble thine heart? Doth any Conscience of guilt disquiet thee with the feares of hell? Why now in the Sacrament for thy comfort behold the holes in the Rocke where thou maist be sheltred. *Dwell now in the Rocke,*

M m 3

and

Tuta requies est
infirmis
peccatori-
bus in vul-
neribus
salvatoris,
securus il-
lic habito.
Patent
mihi vis-
cera per
vulnera.
Aug.
Manna.
Miles aper-
ruit mihi
latus chri-
sti lancea,
& ego in-
travi, & i-
bi requies-
co securus,
Aug. ibid.

Faith to be exercised,

and be like the Dove that makes her nest in the sides of the holes mouth, Ier. 48. Nessell thy soule now at the Sacrament in the clefts of this Rocke. See, and fully beleeeve thy peace to be made with God in Christs blood, and looke upon him wounded for thy transgressions, with such a faith as may fill thine heart with an holy security against all such feares: faith thus actuated cannot but send thy soule from the Sacrament with much comfort. And thus much for the actuation of faith, which is the 3. thing in that holy disposition required in the receiving of the Sacrament.

The fourth thing followes, which is an exercise of thanksgiving to *God*, for the great worke of our Redemption by the death of Christ. And this must rise from an heart affected, and enlarged in the use of the Ordinance, the heart being warmed, and growing hot with the sense of Gods goodnesse, a man should breake out and give vent to his heart in magnifying the mercy of God for the death of Christ represented in this Ordinance, and the fruit thereof

thereof communicated to us therein. In the use of our naturall food there followes a chearefulnesse of spirit, *Acts 14. 17. Filling our hearts with food and gladnesse.* Now when the heart is cheared, and refreshed with the creature, it should then let out it selfe in thanksgiving to God, *Nehem. 9. 25. So they did eate, and were filled, and became fat, and delighted themselves in thy great goodnesse, Psal. 22. 26. The meeke shall eate and be satisfied, they shall praise the Lord that seeke him.* So when the heart is cheared with the sense of the sweetnesse of an Ordinance of the Sacrament, when the Lord hath filled the heart with spiritual food, and gladnesse, when we have been filled, and have delighted our selves in Gods great goodnesse in the Sacrament, then let we out our hearts to blesse, & praise the Lord. See it in *David, Psal. 63. 5. My soule shall be satisfied as with marrow, and fatnesse.* That blessing he lookes for in Gods ordinances: and what should then follow? *And my mouth shall praise thee with joyfull lips.* When men are excessively

M m 4 filled

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Fons vitæ
reple men-
tem meam
torrenre
voluptatis
tuæ, & in-
ebria cor
meum so-
bria ebri-
etate amo-
ris tui.

Aug. med.
c. 37.

Cant. 5. 1.
Quo inte-
rius exte-
riusq; ru-
bricati, à
sapienti-
bus hujus
sæculi ju-
dicamur
amentes.
Hæc ebri-
etas non
accendit,
sed extin-
guir pec-
catum, &c
Cypr. de
cæn. dom.

filled with Wine, they shout and make a noyse, and sing, and take on. The Prophet alludes to it, *Psal. 78. 65. Like a mighty man that shouts by reason of wine.* Such excesse, and such drunkennesse the Apostle forbids, *Ephes. 5. 18. Be not drunke with wine, wherein is excesse.* But yet there, an holy, and a sober *Inebriation* the Apostle allowes, and calls for. *But be filled with the spirit.* Drinke deepe of that Wine. And where is that Wine to be drunke? As in other Ordinances, so in the Sacrament. Here Christ makes merry with his people, *Eate O friends, drinke yee, drinke abundantly O beloved, or be drunken with loves.* Now when a man hath liberally drunke of this Wine of the Spirit at the Sacrament, what should follow? That which followes in that Text, *Ephes. 5. 19. Speaking to your selves in Psalmes, and Hymnes, and spirituall songs, singing, and making melody in your hearts to the Lord.* When a man is made *Red* with this wine *within, and without*, as *Cyprian* speaks, then should a man let out his heart in holy
Jubili-

Jubilations, and Thanksgivings unto God. *Doe this in remembrance of mee,* that is, in remembrance of the great worke of your redemption wrought by mee, and doe it in a *thankfull remembrance*. So remember it as to have your hearts in speciall maner enlarged in all thankfulness unto mee for this worke. And from this it is that this Sacrament beares the name of the *Eucharist*, as being the Sacrament of Thanksgiving for the work of Redemption, in the remembrance whereof it is celebrated. Our Saviour gave a patterne of this, *Matth. 26. 30. When they had sung an Hymne*. So then they sang an Hymne together. An Hymne is a Psalm of praise. So the Jewes in the celebration of the Pasleover did sing the 113. Psalm with the five following Psalms, which they called the *Great Hallelujah*, which they began to sing after that cup of Wine which they called *Poculum Hymni, seu laudationis, the Cup of praise*. And thus it should bee with us in receiving the Sacrament. At all times, upon all occasions wee should sing

Faith to be exercised.

sing *Hallelujahs* to God, but at the Sacrament we should sing a *Great Hallelujah*. At all times we should thankfully blesse God for the worke of our Redemption, but at the Sacrament wee should have our hearts greatly enlarged in more speciall manner to blesse God for Christs death, and the sweet comforts received in the use of the Sacrament.

Fifthly, and lastly, this holy Sacramentall disposition stands in an exercise of love and mercy. In an *exercise of love*, when we looke upon our fellow members communicating with us, we should cleave to them in one spirit, as unto members of the same body. *1 Cor. 10. 17. For we being many are one bread, and one body, for we are all partakers of that one bread.* So that in partaking of that one bread, wee are one bread, and one body. Many cornes goe to the making of one loafe, but yet they will not be knod in one loafe, unlesse by the mixture of some moisture they be wrought, and fastned together. Love excited and stirred up is that moisture

moisture that unites us many severall graines into one bread. So 1 Cor. 12. 13. *Wee drinke into one spirit*, that is, into one soule.

In an *exercise also of mercy*, and compassion to the poore members of Christ, shewing mercy to them in contribution to their necessities. And here specially at the Sacrament should that ground worke with us, 2 Cor. 8, 9. And thus we see what the concomitant duties are, and such as accompany the action.

Indigne manducāt
qui corpus
& sanguinem Christi
in Sacramento
manducūt
& bibunt,
membra
autem ejus
Evangelio
non agnos-
cunt.
*Ang. cont.
lit. Petil.
l. 2. c. 55.*

CHAP. XXI.

Subsequent duties, and such as must follow the Sacrament received.

WEE are now come to the *third*, and last sort of duties, in which the *due order* of receiving the Sacrament stands, and they are *subsequent duties*, such as follow after the Sacrament received.

There ought to be a speciall care of duties after the Sacrament, as well as before, and in receiving; for though a man may come conveniently prepared, and may in a good measure be holily conversant in the duty of receiving, yet if a man be carelesse, and looke not to himselfe after the duty is done, he may marre all. A man may come to his meate prepared with a good stomacke, may eate it with a good appetite, and feed hungrily, and heartily, and yet as soone as hee hath eaten may doe that which may spoile all. If a man, before his meate be well out of his mouth, fall

fall to sleepe, or to serious study, or to violent exercise, or specially if hee shall after meate eat some unwholesome food, or take some poyson, these must needs hinder digestion, and concoction, these must needs make him the worse after his meate, though hee came to it prepared with a good appetite, and fed upon it with a good stomach. Physitians before they give physicke prepare the body for it, and give it when the body is in a convenient disposition for it, but that is not all. They have also a speciall care to order, and dyet a man after he hath taken his physicke. For though a mans body may be well prepared before taking physicke, and be well disposed in taking it, yet if a man be not afterward carefull of taking cold, be not carefull what, and when hee eates, his physicke will not kindly worke, nor doe him any good: Carelesnesse in dyet, in taking cold afterwards may dead, and kill the force of the physicke, so as it may not onely doe a man no good, but much hurt, though the physicke were very good

Qui pharmacum sumunt, solent eo die ab omnibus abstinerere quibus pharmaci vis, & operatio, impedi potest. Gualt. in 1 Cor. 11. 27.

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good and proper for his body, and dis-ease. A great care therefore ought to be had of a due, and a right ordering our selves after the Sacrament. And this care thus to order our selves stands in these two things.

First, in a mans examining himselfe after hee is come from the Sacrament. Let a man examine himselfe, and so let him eate, and so let him drinke. So also, let a man eate, and drinke, and so let him examine himselfe. A man is seriously, and faithfully, after he hath bin at the Lords Table, to consider betweene God and his owne soule, what entertainment, and welcome God hath given him, whether God hath dealt with him at this Supper, as *Mary* dealt with Christ at that Supper, *John* 12. 2, 3. whether the Lord hath powdered any precious oyntment upon him or not, what comfort, and increase of faith, and grace he hath received, what quickning, what refreshment, what friendship & communion with Christ, what vertue he hath found to flow out of Christ into his owne soule.

Now

Now upon such examination a man shall finde that it hath beene well with him at the Sacrament, or it hath not, he hath had a good day of it, or no good day. And accordingly as he findes, so hee is to proceed.

First then, if a man have found no joy, comfort, enlargement, no communion with, nor answer from Christ, but upon examination finds that he hath bin unfruitfull, and that his heart was full of deadnesse, hardnes, and dulnesse of spirit; then two things are to be done:

First, Suspect thy selfe that some miscarriage hath been in thee, either in thy preparation to, or in thy performance of the duty. Labour therefore to finde out where the faile was, and what it was that hindred the efficacy of the Sacrament, that caused God to keepe his hand close, that caused him to deny to anoint thee with fresh oyle. And having found out what hindered, and deaded the Sacrament, judge thy selfe for that, and bee seriously humbled for it. And this being thus done, so that after our receiving
we

we can but be sensible of our own senselesse of heart in that holy duty, and can mourne for it, and complaine to God of it, and of our selves, wee need not be overmuch dismayd, and cast downe, because this is one fruit of the life of Christ which was undoubtedly received in the Sacrament. Though thou hast not that thou wouldest have had, yet thou hast that which was worth the going for. Construe this very thing as a fruit of going to the Sacrament, and be thankfull for that.

Secondly, endeavour by after paines in prayer, and humiliation to quicken, and awaken the efficacy of the Sacrament, for this we must know as a point of great use and comfort, *that Sacraments doe not alwayes worke for the present, but the efficacy may come afterwards.* it is in this case as in that, 1 Sam. 10. 1, 6, 9. *Samuel anointed Saul, and said, The Spirit of the Lord will come upon thee, &c. And it was so that when hee had turned his backe to goe from Samuel, God gave him another heart.* The Spirit of God came not upon him in the Anointing,

Anointing, but afterwards when hee was departed from *Samuel*. The actions of God are of eternall efficacy, though hee put forth that efficacy in such times, and seasons as he sees good. Though the Sacrament worke not for the present in the administration, yet if we be after touched with a sense of our unworthinesse, & therupon awaken our selves to quicken the Ordinance to our selves, the Sacrament shall be ready afterwards to empty it selfe with blessings upon our soules, and shall prove effectuell, and comfortable unto us. The first Sacrament of the Supper the Disciples received, it is not like they found the efficacy of it for the present, for they then knew, nor understood nothing of Christs death, neither could it sinke into their heads that hee should dye, but yet afterwards when they came more clearely to understand the mysteries of Redemption, and the whole Doctrine of Christ, no question but they reaped the benefit of that ordinance, which then they fully understood not. Physicke doth not alwayes

N n

worke

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worke when it is taken, but many times a good while, some dayes after. It is with the Sacrament as it is with the Word. Many a man heares the Word, and mindes it, but for the present it hath no worke at all. It is possible that seven yeeres, twenty yeeres after, it may worke: a Sermon preached seven yeeres before may prove the meanes of a mans conversion seven yeeres after, we have an example in that kinde, *John 10. 41, 42. And many resorted unto him, and said, Iohn did no miracle, but all things that Iohn spake of this man were true. And many beleeeved on him there.* Iohn had preacht of Christ before, they did not thereupon beleeeve in Christ when he preacht. *Iohn* was dead, and gone, but now when *Christ* comes amongst them, they upon *Iohns* former Sermons preacht a great while before, doe now beleeeve. *Iohn* was dead, but his word was not dead, that now works when he lyes in his grave. Thus also may it be with the Sacrament, it doth not alwayes presently work, it may, and doth worke some longer time afterwards,

wards, when a Communicant humbled for his unprofitableness in the duty, endeavours by after-diligence and humiliation to quicken and put life into it. And if such a course may quicken a Sacrament some time after, then why not much more on the same day? What hinders but it may be in the case of the Sacrament of the Supper, as in the Sacrament of Baptisme? The efficacie, and force of Baptisme doth not presently appeare, no not presently upon the yeeres of discretion. Many an one lives viriously, in a sinful course, a swea-
rer, adulterer, &c. but yet afterwards if God give once a man the heart to be toucht with the sense of his owne unworthinesse, and he begins to bestirre himselfe to seeke God by faith, and repê-
tance, the Lord quickens a mans baptisme, & makes it as powerful, & efficacious as if that very day administred. So in this case, possibly a man hath been at the Lords Table, & hath more than once been an unworthy receiver, but yet if a man shall come once to bee humbled of that unworthinesse,

God will make Sacraments so oft unprofitably received, to become efficacious unto him. For though hee were unprepared to receive, yet God was not unprepared to dispense the benefit of them. Therefore if we have miscarried in our preparations, and dispositions so as we have found no benefit, no comfort, yet here is a remedy and an helpe, take this course by after-diligence, and after-humiliation to fetch life into that Ordinance in which thou wert dead, and which was dead unto thee in the Administration. It is a frequent, and foule fault amongst many, that so soone as the Sacrament is done, and the duty ended in publike, they never once looke after it more. They leave the Sacramentall disposition, and devotion in the Church, there they shake hands with it, and bring not a whit of it home with them. When the Sacrament is done, all is done with them, and as they come to it, so they goe from it, without any examination at all. It is never once more thought upon. And thereupon no Humiliation
for

for deadnesse, hardnesse, and indisposition in the duty, and no care to make up that by after-diligence, wherein they were wanting in the present performance.

2. *Secondly*, If upon this examination we find that we were refreshed, had our hearts enlarged, had vertue from, and communion with Christ, and that God was very good to us, then doe these two things:

1. *First*, Bless God with all thy soule for his mercy shewed unto thee, acknowledge with all thankfulnesse Gods gracious dealing with thee in the communication, and manifestation of himselfe to thee in his Ordinance.

2. *Secondly*, Be carefull, and watchfull to keep up, and maintaine that holy, and gracious frame of heart in thee which thou acquir'st in, and bringest from the Sacrament with thee. A man when he findes enlargement, and a gracious disposition of spirit in the Ordinance, should be of *Peters* minde, when in the Mount with our Saviour

in his transfiguration, *Master, It is good being here*: It is good to be here as long as may be: When therefore in the Sacrament we have gotten holy affections by degrees wound up to some spirituall height, have gotten them up to more than an ordinary, and common pitch, our care should be to keepe, and maintaine so long as we can, what wee have gotten at the Sacrament, to keep the sweet meates wee bring from this banquet. It is true indeed, that we cannot hold them up in that height, and pitch, to which we have wrought our hearts in holy duties, and in the heate of holy exercises, but yet wee should endeavour it what we can, and so long as is possible by after private duties of prayer, meditation, good conference, and the like. That as *David* prays for the people in that case, *1 Chron. 29. 18.* when he saw them in a floate of good affections, their hearts sweetly, and graciously enlarged, *O Lord, sayes hee, keepe this for ever in the Imagination of the thought of the heart of thy people, and prepare or stablish their heart unto thee.*
As

As if he had said, Lord thou seest what a good frame of heart is in them at this present, oh that thou wouldest keepe, and maintaine this frame of heart in them ever. So when wee finde a good frame of heart wrought in us at the Sacrament, wee should pray, and endeavour that this frame of heart might be still upheld, and continued in us. See an excellent example of this after a Sacrament, 2 *Chron.* 30. 21, 22. They finde their hearts comfortably, and sweetly enlarged in the use of Gods Ordinance, and loath they are to let this frame of heart sinke in them, faine would they keep it up still, and therefore see *vers.* 23 what they doe: *And the whole assembly tooke counsell to keep other seven dayes, and they kept other seven dayes with gladnesse.* This was done to keepe up still this gladnesse of heart which they had in keeping the first seven dayes. And this by way of proportion, serves to teach us what a speciall care we should have after the receiving of the Sacrament, to look wisely to our selves, to keep alive as long as

may be, that holy fire that was kindled in our hearts in the use of the Sacrament.

It is a grosse miscariage, and a shrewd faile in men, who after good and faire enlargements at the Sacrament, have no care to keepe their hearts in good frame by prayer, meditation, or good conference, but as soone as they come from the Sacrament, doe fall to worldly and earthly conference, or vaine and idle discourse, and so all on a sudden quench, dash, and dampe all, undoe all they have been so long a doing in their preparations, and performances. Such abrupt chopping off, and jumping off from holy duties, is a dangerous quenching of the Spirit. Such a quenching of the Spirit, as tends much to the hardening of the heart. Iron red hot put into water, and suddenly quencht, it makes it the harder. It is a very dangerous thing to the body, when it is hot, and in a sweat, suddenly to coole it; by casting off a mans clothes, or leaping into the cold water: Such a thing is as much as a mans life is worth. Such

Such sudden coolings, and dampings of spirituall heates, got in holy duties, cannot be without much danger to the soule. What a poore thing is it, that when at the Sacrament a man hath gotten an excellent fire kindled, and flaming in his heart, that an houre or two after, he should not have so much as a coale, or a spark of that fire remaining? And so much for the first thing to be done after Receiving, namely, the *examining* of our selves.

2. The *second thing* to be done, followes: And that is; A speciall, and a wondrous great care to keepe touch with God, to expresse the power, and efficacy of Gods Ordinance in making good, and keeping our vowes and covenants wee have made at the Sacrament, our owne hearts are very false, fickle, and slippery, there is therefore the more need to looke narrowly to them. They never long more to break loose, than when they are fresh bound with new cords. The devill also is exceeding malicious: He is never more busie, more violent to tempt, and bring
men

men to sin, then when they come new from the Sacrament. He knowes that is the way to make their sinnes out of measure sinfull. He is exceeding desirous to goe in, and goe downe after a Sacramentall sop. No sooner was Christ Baptized, *Luke 3.* but *Luke 4.* presently after the Sacrament received, hee sets fiercely, and with all his skill, and strength upon him in his tentations. Looke how *Senacherib* did with *H. Zekiah*, so doth Satan with us: When *Heczekiah* had reformed the Church, letled the worship of God, and had put all in good order, *2 Chron. 31.* then chap. *32. 1.* *After these things and the establishment thereof, Senacherib came with his Army into the Land.* So when a man hath beene at the Sacrament, and hath renewed his Covenants with God, and stablished his resolutions of better obedience; *After those things,* the devill will come with all his forces, and seeke to make a man breake his vowes, and neglect his Covenants. Therefore proportionable, and answerable to the looseneffe of our hearts,
and

and to the malice of Satan, should our care be to keep our covenants, and our vowes, and to expresse, & manifest the power and vertue of *Gods* Ordinance in the holines, and obedience of our lives. Now should our care be to shew what benefit we have received by the Sacrament, in walking closely with God in the forsaking all former sinnes, and performing all duties of obedience formerly neglected. *Elias*, after he was fed by God, went in the strength of that food *forty dayes, and forty nights*, 1 *Kin.* 19.8. So should we walk in the strength of our Sacramentall food many dayes and nights, and shew that indeed wee have received strength by, and from it, by keeping our covenants with God, of holinesse and obedience. See how wisdom speakes, *Prov.* 9. 5,6. Shee kills her beasts, shee mingles her wine, shee furnishes her Table, shee invites her guests; *Come*, sayes she, *eat of my bread, and drinke of the drinke which I have mingled*. But marke what it is that shee requires of her guests after she hath fed them and feasted them at her Table,
Forsake

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For sake the foolish and live, and goe in the way of understanding. Now, that I have fed and feasted you at my Table, live now no more as yee were wont to doe; now choose new company, and new courtes, now become new men, and goe, and walke in new wayes. It is the very thing that God lookes for at our hands after we have been at the Sacrament. So should it be with a man after his communion with God in the Sacrament, as it was with *Jacob* after his communion with God in *Bethel*: *Gen. 29. 1. Then Jacob lift up his feete, and came into the land of the people of the East.* Hee lift up his feet, he went with strength, with spirit, with cheerefulness, and *Then* he went, that is, after he had had that sweet fellowship with God in *Bethel*, hee was so cheered, and refreshed with that spirituall baite, that in the strength, and force of that, hee went on livelily, and cheerily in his journey. So when we have had fellowship with God in the Sacrament, in the strength of that heavenly baite at the Sacrament, wee should *lift up our feete,*

feete, and goe on chearily, livelily, lustily in our journey towards Heaven. After Christ had been at *Jordan* at the Sacrament, hee goes forth furnished with strength from Gods Ordinance to encounter the Devill; *Then Iesus returned from Jordan full of the Holy Ghost to be tempted of the Devill, Mat. 4. 1. Luc. 4. 1.* Hee went from the Sacrament full of the Holy Ghost, and full of power against the filthy ghost. So should we rise from the Sacrament full of the Holy Ghost, full of power, and spirituall strength, and like *Lions, breathing fire*, as *Chrysostome* speakes, so as we might be terrible to Satan, & powerfull against our lusts, and corruptions to mortifie and subdue them; for this is one maine end and use of the Sacrament, for which we come to eate, that we may get from Christ in it, power to mortifie our lusts, and corruptions, and to be enabled to walke in better obedience than wee have done. Therefore that we may shew that wee have made good the end of the Sacrament, wee must mortifie lusts, and perform duties
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Tanquam
Leones
igitur ig-
nem spi-
rantes ab
illa mensa
recedamus
facti dia-
bolo terri-
biles, & ca-
put nostrū
mente re-
volventes,
& charita-
tem quam
nobis ex-
hibuit,
*Chryf. ad
pop. Rom.
61.*

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of obedience with more power than ever. That which *Paul* speakes, *Ephes.* 4.28. *Let him that stole, steale no more, &c.* It must specially be remembred after the Sacrament; Let him that swore, sweare no more; that used to lye, lye no more; to be drunk, be drunk no more; to be uncleane, be uncleane no more, &c. This we come for to the Sacrament, and this vow we at the Sacrament. It is the note of a man that shall goe to heaven: *Psal.* 15. *That he keepes his oathes and his promises, though to his own hurt.* How much more then should a man be carefull of his oathes and promises which hee makes to God in the Sacrament, and that for his own good? Therefore after the Sacrament, thus think, and reason the case with thy self: I have beene at the Sacrament, I have there vowed, and taken the Sacrament upon it, that I will forsake my sins, I have been a swearer, oathes have been frequently, and familiarly in my mouth, I have been guilty of drunkennesse, uncleannesse, oppression, covetousnesse; well now according to my
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vow at the Sacrament, I will watch over my tongue that I sweare no more, I will get this *bloud out of my mouth*, and this *abomination from betweene my feet*; I will beware how this leprosie breake out againe in my lips, since the word is gone out of my lips, by which I have vowed at the Sacrament against this sinne. I will now this day begin to renounce my drunken company, and courses, I have neglected holy duties in publike, and private by my selfe, I will this day begin to reade Scripture, to pray diligently by my selfe, and to doe all those duties of holinesse mine oath at the Sacrament bindes me to. If after thou hast beene at the Sacrament, Satan, or any of his instruments set upon thee in any temptation to any evill, or sin, fence thy selfe with thy sacramentall vow. Say to Satan, I was lately at the Sacrament, there thou knowest what a vow I made to God, therefore I may not doe this evill. Wouldest thou have mee bee forsworne before God? Should I, that have been at Gods Table, and have eate and drunke

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Legitur de
quadam
sancta vir-
gine, quæ
quoties
tentaba-
tur, non
nisi bap-
tismo suo
repugna-
bat, dicens
brevissime
Christiana
sum.
Intellexit
enim ho-
stis statim
virtutem
baptismi,
& fidei,
quæ in ve-
ritate pro-
mittentis
pendebat,
& fugit ab
ea. *Luther.*

drunke with him, should I lift up the heele against him? I that have taken an oath to the contrary? Avoide Satan, I may not, I will not in any case doe it.

Thus should a man fence himselfe against Satans temptations by his having been at the Sacrament of the Supper, as that Virgin did, of whom *Luther* speakes, by her having received the Sacrament of Baptisme, which she had vowed, and covenanted with God against those things to which hee tempted her, *Satan I am a Christian*, I have beene baptized, there I vowed to the contrary. And so shee quenched the fiery darts of the devill with the waters of her baptisme. So doe when Satan tempts thee after the receiving of the Supper: Avoide Satan, I have received the Sacrament, and therein made a covenant to the contrary.

It is a great fault in men that they are no more watchful over their hearts and wayes after the receiving of the Sacrament, and no more carefull to expresse the power of the Ordinance
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in their lives. It was a great fault in the Disciples, that there was at all a contention amongst them for greatness, and superiority, *Luke, 22. 24.* But their fault was so much the greater by the circumstance of time wherein the quarrell sprang, for it was presently after they had received both the Sacrament of the Paschever, and the Lords Supper, as appeares by the verses before going. Was that a time to be contending, to be striving, when they were newly risen from the Sacrament? contending, and striving with God in prayer, for a blessing upon his Ordinance freshly received, had beene farre more seemly, and seasonable; wofull is the cariage of many, and much to bee lamented. Many come to the Sacrament, and there make there vowes of renouncing their sins, and becomming new men, and yet when once the action is over, and past, how soone are their vowes forgotten? How quickly returne they to their old courses again? It may be, the same weeke returne unto the same sins, receive the Sacrament

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on the Lords day, and drinke drunke againe before the next Lords day, nay it may be, be drunke the next morrow, nay it were to bee wished, that it were not too true a complaint, that they bee drunke the selfe same day. So for other sins, men have not the care, nor conscience to forbear them the same day, but sweare the same day they receive, and have their oathes in their mouthes before the bread and wine are well out of their mouthes: Just as the strumpet, *Prov. 7. 14, 18. I have peace offerings with me; this day I have paid my vows, come let us take our fill of love, so she styles her filthy lust, untill morning, let us solace our selves with loves.* The selfe same day that shee had been at the sacrifice, and the Altar, the selfe same day she plaies the Whore; and comes from the Altar, into the adulterers bed. How haynous had her adultery beene at any time, but when she had beene at Gods Altar, to play the strumpet, and the filth in *that very day*, how haynous was her transgression? Must she needes sacrifice her selfe
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to the devill in her lusts in the *same day*, she had been sacrificing to God? It is an haynous thing that hath beene objected justly against some impure Popish votaries, that they have risen from Harlots sides, to consecrate the Sacrament. And is it not as haynous to rise from the Sacrament to whordome, as to rise from whoredome to the Sacrament? Is it not as haynous a thing to rise from the Sacrament to drunkenness, as to rise from drunkenness to the Sacrament? How happy were it that that which was laid to Israels charge, might not be charged upon too many Communicants, *Exod. 32.6.* *The people sate downe to eate, and drinke, and rose up to play.* How many sit downe to eate, and drinke the sacramentall elements, and that done, rise up to play? To what play? To play the beasts, to play the swine, to play the wantons, to play the wretches, and so make themselves by such receiving, twofold more the children of the devill than they were before. That was exceeding haynous,

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and horrible, that the Lord complains of, *Ezek. 23. 29. For when they had slain their children to their Idols, then they came the same day into my Sanctuary to prophane it.* What villany was this? Play the Idolaters, the mercilesse murderers of their owne children, and then come *the same day* into the Lords Sanctuary? What had they to do, to come into Gods Sanctuary upon any day, but especially upon *the same day*? And had it not been every whit as haynous to have come to Gods Sanctuary, to the Lords Table, *Mal. 1. 12.* and *the same day* to have committed Idolatry, murther, and so also to fall to Adultery, Drunkenesse, Blasphemy, and oathes? Is not this in an high degree to pollute Gods name, and his Table, and to make the fruit thereof contemptible? *Mal. 1. 12.* What is this, but to take Poyson after Physicke? O shame! that those hands that have been reached forth to receive Christs body at the Sacrament, should afterwards be stretched forth to Oppression, and Violence; that those mouthes and lips
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that have drunke Christs blood at the Sacrament, should be after, and especially *the same day*, defiled with the slandering drivell of oathes, filthy obscene speech, and rotten communication.

The *Habassines*, after the receiving of the Sacrament, thinke it not *lawfull for them to spit that day, till the setting of the Sun.* It is no better then superstition

Brerew.
enquir. ca.
23. 166.

in them, but yet their superstition will rise up in judgement against the monstrous profanenesse of many amongst us. They that hold it unlawfull to do so much as *spit that day*, would they out of excesse of drunkennesse *spue that day*? They that will not *spit that day*, would they endure the devils drivell to fall from their mouthes that day in ungodly Oathes, and unfavory rotten communication? They that will not *spit that day*, would they in that day *spit* in Gods face, as common profane swearers, and blasphemers doe?

But yet some againe there are, that have so much reverence to the Sacrament, and so much respect to the Ordinance, that upon that day they receive,

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they will carry themselves fairely and demurely. If they be tempted by their companions to any irregular carriage, they can answer, Oh fie, by no meanes, I have been to day at the Sacrament, I may not so much forget my selfe. And it is a good answer; but yet that day once over, the next day, or a few daies after, let out themselves, and take their former sinfull liberties. Now here let men a little consider themselves. Doth the sacramentall efficacy last, and doth the sacramentall covenant binde but for a day? If, because thou hast beene at the Sacrament to day, it bee a good argument that thou must not sinne, and breake out to day; why, is it not as good an argument for the next day, for the next weeke, for the next moneth, the next yeere? Is the efficacy, the bond of the Sacrament stinted to a day? Nay, if thou returne to thy sins seven yeares, twenty yeeres after thou hast received; if in so long a time thou shouldest not, or couldest not receive againe, yet still the bond is as strong upon thy conscience, as if thou hadst received

received the Sacrament but this present day. There is one and the same reason in both Sacraments. The Sacrament of Baptisme is but once administered, and that in our infancy, and yet I know our *Baptismall* vow and covenant bindes to the day of our death, though wee should live an hundred yeares, yea, though wee should fulfill *Mathusela's* dayes. The same covenant and vow we make in Baptisme, we renew at the Supper, and the bond in this, is as binding and as lasting as in the other Sacrament. That is true, or should at least be true of both the Sacraments, which *Paul* speakes of the Rock, 1 Cor. 10. 4. *They dranke of that spirituall Rocke that followed them, or went with them.* They dranke of the materiall Rocke which is called a *spirituall Rock*, because it was a type of Christ. The *Israelites* did not onely drinke of the Rocke when they were at it, but after they were removed and gone from it, they still dranke of it. But how could that bee? yes, the Apostle sayes, *The Rocke followed them.* That is, the water

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that issued out of the Rocke *followed* them as they journeyed, & *streamed* after them in their removes. So the Rock *followed* them *virtually*, the vertue and benefit of the Rocke followed them, and went along with them. In like manner should wee have a care that the Sacraments should not only be efficacious when we are present at them, and in the act of receiving them, but their efficacy and vertue should *follow* us, and *streame* after us all the while we are travelling in the wilderness of this world, till we come into heaven.

When wee come to the Sacrament, and do not shew the efficacie and power o fit, do not keepe our Covenants, and walke the more fruitfully and religiously after it, there follows upon it these two evils:

1. *First*, God accounts such receiving no service done to him. The Sacrament received without following, and answerable obedience, he reposes and accounts as no service at all to him. Looke how God contests with his people,

ple, *Zech. 7. 5, 6, 7.* Did ye at all fast unto me, even to me? And when ye did eate, and when yee did drinke, did ye not eate, &c. Should yee not heare the words, &c. As if he had said; ye have kept many fasts for many yeares, but ye did no service to me in all your fasts; for your fasting was no more service to me, than when ye did eate and drinke for your selves, and for your owne pleasure and delight. But how so? Because with your fasting, ye joyned not your obedience to mee and my words, there followed no obedience in your lives; and therefore you fasted not unto me. *Did ye at all fast to me, to me?* So likewise will God contest with such communicants, as doe not expresse the power of the Sacrament, and keepe not their sacramentall covenants in following obedience. When ye received the Sacrament in the first, second, third, and every moneth in the yeare, did ye at all performe any service unto me, unto me? And when ye did eate, and when ye did drinke, did ye not eate for your selves, and drinke for

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for your selves? *Should ye not heare the words* which the Lord cryes by his Ministers? Your eating and drinking at the Sacrament, is no more service to me, than when ye eate and drinke at your owne ordinary tables for your selves, and your own pleasures, so long as after your receiuing, and eating, and drinking at my Table, there followes no expresseion of the power of mine Ordinance, no conscience of keeping your covenants, in yeelding obedience to my words in your lives. Now what comfort can we have in our having received the Sacrament, if God accept it not as a service done to him? Nay, it is so far from being a service accepted of God as done to him, that hee accounts it treachery against him. It is true here, which *Hosea* speakes, *Hof. 6. 7. But they like men, transgressed the Covenant: there have they dealt treacherously against mee:* There, that is, in the very Covenant they have plaid false with me; where they thought they did God great service, there they abused him; where they thought to please

please God, there they provoked him to anger, there they dealt treacherously against me. It is in it selfe a service to God to receive the Sacrament, and to make a Covenant with him. And many thinke they doe God good service herein, but they are deceived, because like deceitfull false-hearted men, they transgressed the Covenant; There, there, in the very Covenant, they dealt treacherously against God. And so it is no service, but a provocation to the Lord: for what can provoke more than treachery? And what is it but treachery to transgresse so solemne a Covenant.

2. *Secondly*, wee horribly pollute, and take Gods Name in vaine, and make our selves guilty of *spirituall perjury* before God. What thinke we of purjured and forsworne persons? What thinke we will become of them? When we take an oath solemnly at the Lords Table to forsake our sinnes, to walke in obedience in the performance of such holy duties, and then afterwards live in those sins still, and in the neglect

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Siquidem
vovens, &
non sol-
vens, quid
nisi peje-
ro? Bern.
de Præcep.
& Disp.
c. 20.

neglect of those duties still. Are we not forsworne? If we sweare to doe such a thing, and doe it not, doe we not forswear? And is it a light thing with us to be forsworne, and that by the breach of an Oath, and Covenant made solemnly with God? Doe but consider, how heavily God threatens *Zedekiah* for breaking his oath and covenant, with the King of *Babylon*, *Ezek.* 17 12.—21. Reade, and well observe the whole place. *Zedekiah* made an oath to *Nebuchadnezzar*, and brake it: And what follows upon it? *Vers.* 15. *Shall he escape that doth such things? or shall he breake the Covenant, and be delivered?* *Vers.* 19. *As I live, surely mine Oath that hee hath despised, and my Covenant which he hath broken, even it will I recompense upon his owne head.* But how? Hee should die for it in the midst of *Babylon*. *Vers.* 16. and it first cost him the losse of his eyes, so soone as he had seene his children slaine before his eyes. So smart vengeance hath GOD for perjury. God hath sworne that he will be revenged upon such as are forsworne,

sworne, *verse 19.* And though men will, yet GOD will not bee forsworne. Now then will the Lord be so heavily avenged for breach of oath, and covenant with a man, nay, with an heathen man, and an Idolater? Woe then to that man that breakes covenant with the great God of heaven & earth, who will not be mocked, who will not be baffled withall, who will be a swift witnesse, and a severe Iudge against all such as grossely take his glorious Name in vaine, and so foulely pollute his holy Ordinance. And thus a man doing the duties required *before, in, and after* the receiving of the Sacrament, comes to the Sacrament after *the due order.* And he that *walkes after this Rule, peace shall be upon him, and all the Israel of God.*

FINIS.